

A
Reformed Catholike:
OR,
A DECLARATION
SHEWING HOW NEERE
WE MAY COME TO THE PRESENT
Church of Rome in sundrie points of
Religion: and vvherein we must
for euer depart from them:

with an
Advertisment to all fauou-
rers of the Romane religion, shewing
that the said religion is against
the Catholike principles and
grounds of the Catechisme.



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Reformation Catholic:

A DECLARATION

SHOWING HOW NER-
VE MAY COME TO THE PRESENT
Church of Rome in the
Religion: and showing
for the separation of them:

When

Abolishment to all
of the Roman religion, saying
that the said religion is against
the Catholic principles and
the Christian religion.

PRINTED BY JOHN LEWIS
at the Sign of the Cross

44

TO THE RIGHT
WORSHIPFUL, SIR WILLIAM
BOWES KNIGHT, &c.
Grace and peace.



Ight Worshipfull, it is a notable pollicie of the deuil, which he hath put in to the heades of sundrie men in this age, to thinke that our religion and the religion of the present Church of Rome are all one for substance; and that they may be reunited as (in their opinion) they were before. Writings to this effect, are spread abroad in the French tongue, & respected of English Protestants more thē is meete, or ought to be. For, let men in shew of moderation, pretend the peace and good estate of the Catholike Church as long as they will; This vnion of the two religions can neuer be made, more then the Vnion of light & darknes. And this shall appeare, if we doe but a litle consider, how they of the Ro-

THE EPISTLE.

thane church haue raised the foundation. For, though in words they honour Christ, yet in deede they turne him into a Pseudo-Christ and an Idol of their owne braine. They call him our Lord; but with this condition that the Seruant of Seruants of this Lord may change and adde to his commaundements: hauing so great a power, that he may open and shut heauen to whome he will; & binde the very conscience with his owne laws, and consequently be partaker of the spirituall kingdome of Christ. Againe they call him a Sauour, but yet in Vs: in that he giues this grace vnto vs, that by our merits we may be our owne Sauours: and in the want of our owne merits, we may partake in the merits of the Saints. And they acknowledge that he Died and Suffred for vs, but with this caveat, that the Fault beeing pardoned, we must satisfie for the temporall punishment either in this worlde or in Purgatorie. In a word, they make him our Mediatour of Intercession vnto God; but withal, his Mother must be the Queene of heauen, and by the right of a mother commaund him there.

Thus,

THE EPISTLE.

Thus, in word they crie *O sanna*, but in deed they crucifie Christ. Therefore we haue good cause to blesse the name of God, that hath freed vs from the yoke of this Romane bondage, & hath brought vs to the true light & liberty of the gospel. And it should be a great height of vnbankfulnesse in vs, not to stand out against the present church of Rome, but to yeeld our selues to plottes of reconciliation. To this effect and purpose I haue penned this little Treatise, which I present to your Worship, desiring it might be some token of a thankfull minde, for vnderferved loue. And I craue withall, not onely your Worshipfull (which is more common) but also your Learned protection; being wel assured, that by skill and arte you are able to iustifie whatsoeuer I haue truly taught. Thus wishing to you and yours the continuance and the increase of faith and good conscience, I take my leaue. Cambr. Iune 28. 1597.

Your VVorships in the Lord,

William Perkins.

THE AVTHOR TO THE
Christian Reader.



BR a Reformed Catholike, I
understand any one that holds
the same necessarie heades of
religion wth the Romane
Church: yet so, as he pares off
and reiects all errors in doctrine w^hereby
the said religion is corrupted. How this may
be done, I haue begunne to make some little
declaration in this small Treatise: the in-
tent whereof is to shew howe neere we may
come to the present Church of Rome in sum-
arie points of religion: and wherein we must
for euer dissent.

My purpose in penning this small dis-
course is threefold. The first is, to confute all
such Politikes as holde and maintaine, that
our religion and that of the Romane Church
differ not in substance, and consequently that
they may be reconciled: yet my meaning is
not here to condemne any Pacification that
tends to perswade the Romane church to our
religion. The second is, that the papists which
thinke

thinke so basely of our religion, may be wonne
to a better liking of it: when they shall see how
neare we come vnto them in sundrie points.
The third, that the common protestant might
in some part see and conceiue the point of dif-
ference betweene vs and the Church of
Rome: anacknow in what manner and how
far forth, vve condemne the opinions of the
said Church.

I craue pardon for the order vvhich I
use, in handling the seuerall points. For I
haue set them downe one by one, as they came
to minde, not respecting the laws of methode.
If any Papiſt shall say, that I haue not allead-
ged their opinions aright, I answer that
their bookes be at hand, and I can iustifie
what I haue said.

Thus crauing thine acceptation of this my
paines, and wishing vnto thee the increase of
knowledge and loue of pure and sound religi-
on, I take my leaue and make an ende.

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are

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REVELAT. 18. 4

*And I heard another voyce from heauen
say, Goe out of her my people, that ye be
not partakers of her sinnes, and receiue
not of her plagues.*



IN the former chapter S:
Iohn sets down a descrip-
tion of the whore of Ba-
bylon, and that at large as
he sawe her in a vision de-
scribed vnto him. In the
sixteenth verse of the same chapter, he fore-
tells her destruction: and in the three first
verses of this 18. chapter, he goeth on to pro-
pound the said destruction yet more direct-
ly and plainly; withall alleadging arguments
to prooue the same, in all the verses follow-
ing. Now in this fourth verse is set downe a
caueat seruing to forewarne all the people
of God, that they may escape the iudgement

A i

which

which shall befall the whore: and the wordes containe two parts: a commandement, and a reason. The commandement, *Come out of her my people*, that is, from Babylon. The reason, taken from the euent *least ye be partakers, &c.* Touching the commandement, first I will search the right meaning of it, and then set downe the vse thereof and doctrine flowing thence. In historie therefore are three Babylons mentioned: one is, Babylon of Assyria standing on the riuer Euphrates, where was the confusion of languages, and where the Iewes were in captiuitie: which Babylon is in Scripture reproched for Idolatry and other iniquities. The second Babylon is in Egypt standing on the riuer Nilus, and it is now called Cayr; of that mention is made 1. Pet. 5. v. 13. (as some thinke) though indeede it is as likely and more commonly thought, that there is meant Babylon of Assyria. The third Babylon is mysticall, whereof Babylon of Assyria was a type and figure; and that is Rome, which is without question here to be vnderstood. And the whore of Babylon, as by all circumstances may

may be gathered, is the state or regiment of a people that are the inhabitants of Rome and appertaine thereto. This may be proved by the interpretation of the holy Ghost: for in the last verse of the 17. chapter the woman that is the whore of Babylon is said to be *a citty which raigneth over the kings of the earth*: now in the daies when S. Iohn penned this booke of Reuelation, there was no citie in the world that ruled over the kings of the earth but Rome; it then being the seate where the Emperour put in execution his Imperiall authoritie. Againe in the seventh verse shee is saide *to sit on a beast having seven heades and ten hornes* which seven heads be *seven hills*, v. 9. whereon the woman sitteth, and also they be *seven kings*. Therefore by the whore of Babylon is meant a citie standing on seven hills. Now it is well knowne, not onely to learned men in the Church of God, but euen to the heathen themselves, that Rome alone is the citie built on seven distinct hills, called *Calius, Aventinus, Exquilinus, Tarpeius or Capitulinus, Viminalis, Palatinus, Quirinalis*. Papists to

helpe themselves, doe alledge that old Rome stood on seuen hills, but nowe is remooued further to the plaine of *Campus Martius*. I answer, that howloeuer the greatest part of the citie in regard of habitation be not nowe on seuen hills, yet in regard of regiment and practise of religion it is: for euen to this day vpon these hills are seated certaine Churches and Monasteries & other like places where the Papal Authoritie is put in execution: and thus Rome beeing put for a state and regiment; euen at this day, it standes vpon seuen hills. And though it be come to passe that the harlot in regard of her later daies euen changed her seate, yet in respect of her yonger times in which shee was bred and borne, shee sate vpon the seuen hills. Others, because they feare the wounding of their own heads, labour to frame these wordes to an other meaning, and say, that by the whore, is meant the company of all wicked men in the world wheresoeuer, the deuill being the head thereof. But this exposition is flat against the text: for in the second verse of the 18. chapter, shee is opposed to the kings of the earth with
whome

whome shee is said to commit fornication:) and in the last verse shee is called a citie standing on seuen hills and raigning ouer the kings of the earth (as I haue said,) & therefore must needs be a state of men in some particular place. And the Papists themselues perceiving that this shift will not serue their turne, make two Romes, heathenish Rome, and that whereof the Pope is head: now (say they) the whore spoken of, is heathenish Rome, which was ruled by cruel tyrants, as Nero, Domitian, and the rest: and that Rome whereof nowe the Pope is head, is not here meant. Behold a vaine and foolish distinction: for Ecclesiasticall Rome in respect of state, princely dominion, and crueltie in persecuting the Saints of God, is all one with the heathenish Empire: the See of the Bishop being turned into the Emperours court, as all histories doe manifest. But let the distinction be as they suppose, yet by their leaues, here by the whore must be vnderstood not onely heathenish Rome, but euen the Papall or Ecclesiasticall Rome: for v. 3. of this chapter the holy Ghost saith plainly, that shee

hath made all nations drunke with the wine
 of the wrath of her fornication: yea it is ad-
 ded, that shee hath committed fornication
 with the kings of the earth, whereby is signi-
 fied that she hath endeauoured to intangle al
 the nations of the earth in her spirituall i-
 dolatrie, and to bring the kings of the earth
 to her religion. Which thing cannot be vn-
 derstoode of the heathenish Rome, for that
 left all the kings of the earth to their owne
 religion and idolatrie: neither did they la-
 bour to bring forraine kings to worshippe
 their Gods. Againe chapt. 18. v. 16 it is said,
 that the ten hornes, which be ten kings, shall
 hate the whore, and make her desolate and
 naked, which must not be vnderstoode of
 heathenish Rome, but of popish Rome: for
 whereas in former times all the kings of the
 earth did submit themselues to the whore,
 nowe they haue begun to withdrawe them-
 selues, and make her desolate; as the king of
 Bohemia, Denmarke, Germanie, England,
 Scotland, and other parts: therefore this di-
 stinction is also friuolous. They further al-
 ledge that the whore of Babylon is drunke
 with

with the bloode of the Saints and Martyrs, chap. 17. 6. shedde not in Rome, but in Ierusalem: where *the Lord was crucified*: and the two prophets beeing slaine *lie there in the streets*, Rev. 11. 8. But this place, is not meant of Hierusalem, as Hierome hath fully taught, but it may well be vnderstoode of Rome: Christ was crucified there, either because the authoritie, whereby he was crucified was from the Romane Empire, or els because Christ in his members was and is there dayly crucified, though locally in his owne person he was crucified at Ierusalem. And thus, notwithstanding all which hath bin said, we must here by the whore vnderstand the State and Empire of Rome, not so much vnder the heathen Emperours as vnder the head thereof the Pope: which exposition, besides the authority of the text, hath the fauoure and defence of auncient and learned men. Bernard saith, *They are the ministers of Christ, but they serue ANTICHRIST.* *Epist. 125.* Againe, *The beast spoken of in the Apocalyps, to which a mouth is giuen to speake blasphemies, and to make warre with the Saints of God*

8
° Epist. 17.
Euseb. &
Paula ad
Marcellam.

Serm. in Cat.
33.
Epist. 125.

God, is now gotten into Peters chaire, as a lyon prepared to his prae. It will be said, that Bernard speakes these latter wordes of one that came to the Popedom by intrusion or vsurpation. It is true indeede: but wherefore was he an vsurper? he rendreth a reason thereof in the same place: because the Antipope called *Innocentius* was chosen by the kings of Almaine, France, England, Scotland, Spaine, Hierusalem, with consent of the whole Cleargie and people in these nations, and the other was not. And thus Bernard hath giuen his verdict, that not onely this vsurper, but all the Popes for this many yeres are the beast in the Apocalyps; because now they are onely chosen by the colledge of Cardinalls. To this agreeth the decrec of Pope Nicolas the second, ann. 1059. that the Pope shall afterward be created by the suffrages of the Cardinall bishops of Rome, with the content of the rest of the cleargie and people, and the Emperour himselfe; and all Popes are *excommunicate & accursed as Antichristes*, that enter otherwise, as al now doe. Ioachimus Abbas saith, *Antichrist was long*

*C. in nomine
dist. 23.*

*referente Iu-
ello 2.
Thesl. 2.*

long since borne in Rome, and shall be yet advanced higher in the APOSTOLICK SEE. Petrarch faith, Once Rome, now Babylon. And Irenaeus booke 5. chap. last, said before all these, that Antichrist should be Lateinus, a Roman.

Again, this cōmandemēt must not so much be vnderstoode of a bodily departure in respect of cohabitatiō & presence, as of a spirituall seperatiō in respect of faith & religion. And the meaning of the holy Ghost is, that men must depart from the Romish Church in regard of Iudgement and doctrine, in regard of their faith and the worship of God.

Thus then wee see that the words containe a commandement from God, inioyning his Church and people to make a separation from Babylon. Whence I obserue, *That all those who will be saued, must depart and seperate themselves from the faith and religion of this present Church of Rome.* And whereas they are charged with scisme that seperate on this manner; the truth is, they are not scismatikes that doe so, because they haue the commandement of God for their warrant

warrant: and that partie is the scismaticke in whome the cause of this separation lieth: and that is in the church of Rome, namely the cup of abomination in the whores hand, which is, their hereticall and scismaticall religion.

Nowe touching this dutie of seperation I meane to speake at large, not standing so much to prooue the same, because it is euident by the text, as to shew the manner and measure of making this separation: & therein I will handle two things. First how farforth we may ioyne with them in the matter of religion: secondly how farforth and wherein wee must dissent and depart from them. And for this cause I meane to make choice of certaine points of religion, and to speake of them in as good order as I can, shewing in each of them our consent and difference: & the rather, because some harpe much vpon this string, ^d that a vnion may be made of our two religions, and that we differ not in substance but in points of circumstance.

*d Examē pa-
stique, im-
primē de nou
veau a Caen
1590.*

The first point wherewith I meane to beginne shall be the point of Freewill: though it be not the principall.

I. Our

1. Our consent.

Freewill both by them and vs, is taken for a mixt power in the minde and will of man; whereby discerning what is good and what is euill, he doth accordingly choose or refuse the same.

I. Conclus. Man must be considered in a foure-fold estate, as he was created, as he was corrupted, as he is renewed, as he shalbe glorified. In the first estate, we ascribe to mans will libertie of nature in which he could will or nill either good or euill: in the third, libertie of grace: in the last, libertie of glorie. All the doubt is of the second estate: and yet therein also we agree, as the conclusions following will declare.

II. Conclus. The matters where about freewill is occupied are principally the actions of men, which be of three sorts, naturall, humane, spirituall. Naturall actions are such as are cōmon to men with beasts, as to eate, drinke, sleepe, heare, see, smell, taste, and to mooue from place to place: in all which we ioyne with the Papists, and holde that man hath

hath freewill, and euen since the fall of Adam by a naturall power of the minde doth freely performe any of these actions or the like.

III. Conclus. Humane actions are such as are common to all men good and bad, as to speake and vse reason, the practise of all mechanickall and liberall artes, and the outward performance of civill and ecclesiasticall duties, as to come to the Church, to speake, and preach the worde, to reach out the hande to receiue the sacrament, and to lende the eare to listen outwardly to that which is taught. And hither we may referre the outward actions of civill vertues; as namely, Iustice, temperance, gentlenes, liberalitie. And in these also we ioyne with the church of Rome, & say (as experience teacheth) that men haue a naturall freedome of will, to put them or not to put them in execution. Paul saith, Rom. 2. 14. *The Gentiles that haue not the law doe the things of the law* BY NATURE, that is, by naturall strength: and he saith of himselfe, that before his conuersion touching the righteousness of the law, *he was unblameable*, Phil. 3. 6. And for this externall obedience,

bedience, naturall men receiue rewarde in temporall things. Mat. 6. 5. Ezech. 29. 19. And yet here some caueats must be remēbred, I. that in humane actions, mans will is weake and feeble, and his vnderstanding dimme & darke; and thereupon he often failes in them.

And in all such actions with ^b *Augustine* I ^d *Hypogn. 3.* vnderstand the wil of man to be onely wou-
ded or halfe dead. II. That the will of man is vnder the will of God, and therefore to be ordered by it; as Ieremie saith, chap. 10. v. 23.
O Lord I know that the way of man is not in himselfe: neither is it in man to walke or direct his steppes.

IIII. Conclus. The third kind of actions are spirituall more neerely concerning the heart and conscience, and these be twofold: they either concerne the kingdome of darknes, or else the kingdome of God. Those that concerne the kingdome of darknes are sinnes properly: and in these we likewise ioyne with the Papists & teach, that in sinnes or euill actions man hath freedome of will. Some peradventure will say, that we sinne necessarily, because he that sinneth can not
but

but sinne: and that freewill and necessitie can not stand together. Indeede the necessitie of compulsion or coaction, and freewill can not agree: but there is another kinde of necessitie which may stand with freedom of will: for some things may be done necessarily and also so freely. A man that is in close prison, must needs there abide and cannot possibly get forth and walke where he will; yet can he mooue himselfe freely and walke within the prison: so likewise, though mans will be chained naturally by the bonds of sinne, & therefore cannot but sinne: and thereupon sinneth necessarily, yet doth it also sinne freely.

V. Conclus. The second kind of spirituall actions or things, concerne the kingdome of God; as repentance, faith, the conuersion of a sinner, new obedience, and such like: in which we likewise in part ioyne with the Church of Rome and say, that in the first conuersion of a sinner, mans freewill concurreth with Gods grace, as a fellowe or co-worker in some sort. For in the conuersion of a sinner three things are required: the word, Gods spirit, and mans will: for mans will

*A man sinne
not in state
non coaction
consequenter
in nature
will are corrupt
in actions
according
from his nature
will are corrupt
mpt.*

will is not passiue in all and euery respect, but hath an action in the first conuersion and change of the soule. When any man is conuerted, this worke of God is not done by compulsion, but he is conuerted willingly: and at the very time when he is conuerted, by Gods grace he wils his cōuersion. To this ende saide Augustine, *He vvhich made thee without thee, will not save thee without thee.* Again, *that is certen, that our wil is required in this, that we may do any good thing wel: but we haue it not from our owne pouuer but God workes to will in vs.* For looke at what time God giues grace, at the same time he giueth a will to desire & will the same grace: as for exāple when God works faith, at the same time he workes also vpon the will causing it to desire faith & willingly to receiue the gift of beleeuing. God makes of the vnwilling will a willing will: because no man can receiue grace vtterly against his will, considering will constrained is no will. But here we must remember, that howsoeuer in respect of time the working of grace by Gods spirit, and the willing of it in man goe together:

yct

*Aliter san
ctus de
tempt: qu
de lib: arb:*

*Ser. 15. de
verb. Apost.*

*de grat. & lib
arbitr. 1.*

*‘Poffe velle,
& actu velle
recipere.*

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yct

yet in regard of order, grace is first wrought, and mans will must first of all be acted and mooued by grace, & then it also acteth, wil- leth, and mooueth it selfe. And this is the last point of consent betweene vs and the Ro- mane church touching freewill: neither may we proceede further with them.

11. The dissent or difference.

The point of difference standeth in the cause of the freedome of mans will in spiritu- all matters, which concerne the kingdome of God. The Papists say, mans will concur- reth & worketh with gods grace in the first conuersion of a sinner *by it selfe*, and by it owne naturall power; and is onely *helped by the holy Ghost*. We say, that mans will wor- keth with grace in the first conuersion, yet not of it self, but by grace. Or thus; They say, will hath a naturall cooperation: we denie it, & say it hath cooperation onely by grace, beeing in it selfe not actiue but passiue; wil- ling well onely as it is mooued by grace, whereby it must first be acted and mooued, before

before it can act or will. And that we may the better conceiue the difference, I will vse this comparison: The Church of Rome sets forth the estate of a sinner by the condition of a prisoner, and so do we: marke then the difference. It supposeth the said prisoner to lie bound hand and foote with chaines & fetters, and withall to be sicke and weake, yet not wholly dead but liuing in part: it supposeth also that being in this case, he stirreth not himselfe for any helpe, & yet hath abilitie and power to stirre. Herevpon if the keeper come and take away his bolts and fetters, and hold him by the hand, and helpe him vp, he can and will of himselfe stand and walke and goe out of prison: euen so (say they) is a sinner bound hand and foote with the chaine of his sinnes; and yet he is not dead but sicke, like to the wounded man in the way betweene Ierico and Ierusalem. And therefore doeth he not will and affect that which is good; but if the holy Ghost come and doe but vntie his bands, and reach him his hand of grace, then can he stand of himselfe and will his owne saluation, or any thing els that

is good. We in like manner graunt, that a prisoner fitly resembleth a naturall man, but yet such a prisoner must he be, as is not onely sicke and weake but euen starke dead; which cannot stirre though the keeper vntie his boltes and chaines, nor heare though he sound a trumpet in his eare; and if the said keeper would haue him to mooue & stirre, he must giue him not onely his hand to help him, but euen soule and life also: and such a one is euery man by nature; not onely chained and fettered in his sinnes but starke dead therein; as one that lieth rotting in the graue, not hauing any ability or power to mooue or stirre: and therefore he cannot so much as desire or doe any thing that is truly good of himselfe, but God must first come and put a newe soule into him, euen the spirit of grace to quicken and reuiue him: and then beeing thus reuiued, the will beginneth to will good things at the very same time, when god by his spirit first infuseth grace. And this is the true difference betweene vs and the Church of Rome in this point of freewill.

III. Our

III. Our Reasons.

Now for the confirmation of the doctrine we hold, namely, that a man willet not his owne conuersion of him selfe by nature either in whole or in part, but by grace wholly and alone; these reasons may be vsed. The first is taken from the nature and measure of mans corruption, which may be distinguished into two parts. The first is the want of that originall righteousness, which was in man by creation: the second is, a prones and inclination to that which is euill, and to nothing that is truely good. This appeareth Gen. 8. 21. *The frame of mans heart* (saith the Lord,) *is euill euen from his childhood*: that is, the disposition of the vnderstanding, will, affections, with all that the heart of man deuise, forme, or imagineth, is wholly euil. And Paul saith, Rom. 8.

7. *The wisdom of the flesh is ENMITIE against God.* Which wordes are very significant: for the word [*φρόνημα*] translated *wisdom*, signifieth that the best thoughts, the best desires, affections, and indeauours that be in any naturall man, euen those that come most

neare to true holines, are not onely contrary to God, but euen enmitie it selfe. And hence I gather, that the very heart it selfe, that is, the will and minde, from whence these desires and thoughts doe come, are also enmitie vnto God. For such as the action is, such is the facultie whence it proceedeth; such as the fruite is, such is the tree; such as the branches are such are the rootes. By both these places it is euident, that in man there is not onely a want, absence, or deprivation of originall righteousness, but a prones also by nature vnto that which is euill. which prones includes in it an inclination not to some fewe, but to all and euery sinne; the very sinne against the holy Ghost not excepted. Hence therefore I reason thus.

If euery man by nature doe both want originall iustice, and be also prone vnto all euill, then wanteth he natural free-will to will that which is truly good.

But euery man by nature wants originall iustice, and is also prone vnto all euill.

Ergo: Euery man naturally wants free-will, to will that which is good.

Reason

Reason II. 1. Cor. 2. 14. *The naturall man PERCEIVETH NOT the things of the spirit of God : for they are foolishnes unto him, neither CAN HE KNOWE them, because they are spiritually discerned .* In these wordes Saint Paul sets downe these points: I that a naturall man doeth not so much as thinke of the things reuealed in the Gospell. II. that a man hearing, and in minde conceiuing them; can not giue consent vnto them, and by naturall indgement approoue of them, but contrariwise thinketh them to be foolishnesse. III. that no man can giue assent to the things of God, vnlesse he be enlightened by the spirit of God. And hence I reason thus.

If a man by nature doth not knowe and perceiue the things of God: and when he shall know them, can not by nature giue assent vnto them: then hath he no power to will them.

But the first is euidently true. Ergo.

For first the minde must approoue & giue assent, before the will can choose or will: and when the mind hath not power to con-

ceiue nor giue assent, there the will hath no power to will.

Reason III. Thirdly the holy Ghost a-
uoucheth, Eph. 2. 1. Colloſs. 2. 13. that all men
by nature are *dead in sinnes and trespasses*:
not as the Papists say, weak, sick, or half dead.
Hence I gather, that mā wāteth naturall po-
wer not to will simply, but freely and franck-
ly to will that which is truly good. A dead
mā in his graue cannot stirre the least finger,
because he wāts the very power of life, sense,
& motiō: no more can he that is dead in sin,
will the least good nay if he could either will
or do any good, he could not be dead in sin.
And as a dead mā in the graue, cānot rise but
by the power of God; no more can he that is
dead in sinne rise, but by the power of Gods
grace alone, without any power of his
owne.

Reason IV. Fourthly, in the conversion
and saluation of a sinner, the scripture ascri-
beth al to God, and nothing to mans freewil.
Iohn 3. 3. *Except a man be borne againe, he
cannot see the kingdome of God.* Eph. 2. 10.
We are his workmanship CREATED in Christ
le-

Is as to good workes. And c. 4. v. 24. *the new man is created to the image of God.* Nowe to be borne againe, is a worke of no lesse importance then our first creation; and therefore wholly to be ascribed to God as our creation is. Indeede Paul, Philip. 2. 12. 13. bid-
*deth the Philippians worke out their saluati-
on with feare and trembling:* not meaning to ascribe vnto them a power of doing good by themselves. And therefore in the next verse he addeth, *It is God that worketh both the will and the deede:* directly excluding all naturall freewill in things spirituall: and yet withall he acknowledgeth, that mans will hath a worke in doing that which is good, not by nature but by grace. Because when God giues man power to will good things, then he can will them: and when he giueth him a power to doe good, then he can doe good, and he doth it. For though there be not in mans conuersion a naturall cooperation of his will with Gods spirit, yet is there a supernaturall cooperation by grace, enabling man when he is to be conuerted, to will his conuersion: according to which S.

Paul saith, 1. Cor. 15. 10. *I haue laboured in the faith: but least any man should imagine, that this was done by any naturall power: therefore he addeth yet not I, that is, not I by any thing in me, but Gods grace in me, enabling my will to doe the good I doe.*

*August. de
correp. &
grat. c. 12.*

Epist. 105.

*Fulgent. lib.
Prad.*

*Bernard. l.
de libero ar-
bitrio.*

Reason V. The iudgement of the auncient Church. *August. The will of the regenerate is kindled onely by the holy Ghost: that they may therefore be able because they will thus: and they will thus, because God vvORKES IN THEM TO vvILL. And, we haue LOST OUR FREE vvILL, to loue God by the greatnes of our sinne. Serm. 2. on the words of the Apottle. Man when he was created, receiue a great strength in his freewil: but by sinning he LOST IT. Fulgētiū, God giueth grace freely to the vnnworthy, whereby the wicked man being iustified is inlightened, vvITH THE GIFT OF GOOD vvILL, and with a FACVLTIE OF DOING GOOD: that by mercy preventing him, he may BEGIN TO vvILL vvEL, and by mercy cō- ming after he may doe the good he will. Bernard saith, It is vvHOLLY THE GRACE OF GOD that we are created, healed, saued. Council. Arausic.*

Arausic. 2. cap. 6. To beleue and to vwill is GIVEN from aboue by INFUSION, and inspiration of the holy Ghost. More testimonies and reasons might be alledged to prooue this conclusion, but these shall suffice: now let vs see what reasons are alledged to the cōtrary.

III. Obiections of Papists.

Obiect. 1. First they alledge that man by nature may doe that which is good, & therefore will that which is good: for none can doe that which he neither willet nor thinketh to doe, but first he must will and then doe. Nowe (say they) men can doe good by nature, as giue almes, speake the trueth, doe iustice, and practise other duties of ciuill vertue: and therefore will that which is good. *I answer,* that a naturall man may do good workes for the substance of the outwarde worke: but not in regard of the goodnes of the manner: these are two diuers things. A man without supernaturall grace may giue almes, do iustice, speake the truth, &c. which be good things considered in themselves as God hath commanded them; but he cannot
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doe them well. To thinke good things and to doe good things are naturall workes: but to thinke good things in a good manner, and to doe them well, so as God may accept the action done, are works of grace. And therefore the good thing done by a naturall man is a sinne, in respect of the doer: because it failes both for his right beginning, which is a pure heart, good conscience, and faith vnfained; as also for his ende which is the glory of God.

Obiect. II. God hath commaunded all men to belecue and repent: therefore they haue naturall free wil, by vertue whereof (being helped by the spirit of God) they can belecue and repent. *Ansuv.* This reason is not good: for by such commaundements God sheweth not what men are able to doe; but what they should do, and what they can not doe. Againe, the reason is not well framed, it ought rather to be thus: Because God giues men commaundement to repent and belecue, therefore they haue power to repent & belecue, either by nature or by grace: & then we hold with them. For when God
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in the Gospell commaundeth men to repent and to beleue, at the same time by his grace he inableth them both to will or desire to beleue and repent, as also actually to repent and beleue.

Obiect. III. If man haue no freewill to sinne or not to sinne, then no man is to be punished for his sinnes: because he sinneth by a necessitie not to be auoided. *Ansv.* The reason is not good: for though man can not but sinne, yet is the fault in himselfe, & therefore he is to be punished: as a bankrupt is not therefore freed from his debts, because he is not able to pay them: but the bills against him stande in force, because the debt comes thorough his owne default.

The second point: of Originall sinne.

The next point to be handled, is concerning *Originall sinne* after baptisme: that is, how fartorth it remaineth after baptisme. A point to be well considered, because hereupon depend many points of poperie.

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I. Our

I. Our consent.

I. Conclus. They say, naturall corruption after baptisme is abolished, and so say we: but let vs see how farre it is abolished. In originall sinne are three things: I. the punishment, which is the first and second death. II. Guiltines, which is the binding vp of the creature vnto punishment. III. the fault or the offending of God, vnder which I comprehend our Guiltines in Adams first offence, as also the Corruption of the heart: which is, a naturall inclination & pronesse to any thing that is euill or against the law of God. For the first we say, that after baptisme in the regenerate, the punishment of originall sinne is taken away: *There is no condemnation* (saith the Apostle) *to them that be in Christ Iesus.* Rom. 8. 1. For the second, that is the guiltines, we further condescende and say; that is also taken away in them that are borne anew: for considering there is no condemnation to them, there is nothing to binde them to punishment. Yet this caucat must be remembered, namely that the guiltines is remooued from

from the person regenerate, not from the sinne in the person; but of this more afterward. Thirdly, the guilt in Adās first offence is pardoned. And touching the corruption of the heart, I auouch two things: I. That, that very power or strength wherby it raigneth in man, is taken away in the regenerate. II. That this corruption is abolished (as also the fault of euery actuall sinne past) so farre forth as it is the fault and sinne of the man in whome it is. Indeede it remaines till death, and it is sinne considered in it selfe, so long as it remaines, but it is not imputed vnto the person: and in that respect is as though it were not; it beeing pardoned.

II. The dissent or difference.

Thus farre we consent with the Church of Rome: now the difference betweene vs stands not in the abolishment, but in the manner, and the measure of the abolishment of this sinne.

Papists teach, that Originall sinne is so farre forth taken away after baptisme, that it ceaseth to be a sinne properly: and is nothing els
but

but a want, defect, and weaknes, making the heart fit and readie to conceiue sinne: much like tinder, which though it be no fire of it selfe, yet is it very apt and fit to conceiue fire. And they of the church of Rome denie it to be sinne properly, that they might vpholde some grosse opinions of theirs, namely, That a man in this life may fulfill the law of God; and doe good workes voide of sinne: that he may stande righteous at the barre of Gods iudgement by them.

But we teach otherwise, that though originall sinne be taken away in the regenerate, and that in sundrie respects: yet doth it remaine in them after baptisme, not onely as a want and weaknesse but as a sinne, and that properly: as may by these reasons be prooued.

Reason I. Rom. 7. 17. Paul saith directly: *It is no more I that doe it, but sinne that dwelleth in me:* that is, originall sinne. The Papists answer againe, that it is so called *improperly*: because it commeth of sinne and also is an occasion of sinne to be done. But by the circumstances of the text, it is sinne properly:
for

for in the words following, Saint Paul saith, that this sinne dwelling in him, made him to doe the euill which he hated. And v. 24. he crieth out, *O wretched man that I am, v who shall deliver me from this bodie of death?* whence I reason thus.

That which once was sinne properly, and still remaining in man maketh him to sinne, and intangleth him in the punishment of sinne, and makes him miserable: that is sinne properly.

But originall sinne doth all these. Ergo.

Reason I I. Infants baptised and regenerate, die the bodily death before they come to the yeares of discretion: therefore originall sinne in them is sinne properly; or else they should not die, hauing no cause of death in them: *for death is the wages of sinne*, as the Apostle saith, Rom. 6. 23. and Rom. 5. 12. *Death entred into the world by sinne.* As for actuall sinne they haue none, if they die presently after: they are borne before they come to any vse either of reason, or affection.

Reason I I I. That which lusteth against the spirit, and by lusting tempteth, and
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• *Aug. contra
Iul. l. 5. cap. 3.*

intempting intiseth and draweth the heart to sinne, is for nature sinne it selfe: but concupiscence in the regenerate lusteth against the spirit, Gal. 5. 17. and tempteth as I haue saide, Iam. 1. 14. God tempteth no man, but euery man is tempted when he is drawne away by his owne concupiscence, and is intised: then when lust conceiueth, it bringeth forth sinne. And therefore it is sinne properly: such as the fruit is, such is the tree. • August. Concupiscence against vvhich the spirit lusteth is SINNE, because in it there is disobedience against the rule of the minde: and it is the punishment of sinne because it befalls man for the merits of his disobedience: and it is the cause of sinne.

Reason V. The iudgement of the auncient Church. August. epist. 29. Charitie in some is more, in some lesse, in some none: the highest degree of all which cannot be increased, is in none, as long as man liues vpon earth. And as long as it may be increased, THAT VVHICH IS LESSE THEN IT SHOULD BE, IS IN FAULT: by which fault it is, that there is no iust man vpon earth that doth good

good and sinneth not: by which fault none living shalbe iustified in the sight of God: for which fault, if we say we haue no sinne, there is no truth in vs: for which also, though vve profit neuer so much, it is necessarie for vs to say, forgiue vs our debts, though al our words, deedes, and thoughts be alreadie forgiuen in baptisme. Indecde August. in sundrie places seemes to denie concupiscence to be sinne after baptisme: but his meaning is, that concupiscence in the regenerate is not the sinne of the person in whome it is. For thus he expoundes himselfe, *This is not to haue sinne, not to be guiltie of sinne.* And, *The law of sinne in baptisme is remitted and not ENDED.* And, *Let not sinne raigne: he saith not, let not sinne be, but let it not raigne.* For as long as thou livest, of necessitie sinne will be in thy members: at the least, looke it raigne not in thee, &c.

** As to haue sinne
forgiuen. is not to
haue it
ad Valer. imputed
lib. 1. c. 24.
Lib. 2. c. 2.
tra Iul.*

** Tract. 42.
in Ioh.*

Obiections of Papists.

The arguments which the Church of Rome alleadgeth to the contrarie, are these.

Obiect. 1. In baptisme men receiue perfect

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and

*quoad im-
putationem.
quoad ex-
sentiam.*

and absolute pardon of sinne; and sinne being pardoned is taken quite away: and therefore originall sinne after baptisme ceaseth to be sinne. *Ans.* Sinne is abolished two waies: first in regard of ^cimputatiō to the person: secondly in regard of ^dexisting and beeing. For this cause, God vouchsafeth to mā two blessings in baptisme, Remission of sinne, and Mortification of the same. Remission or pardon abolisheth sinne wholly in respect of any imputation thereof vnto man, but not simply in regard of the beeing thereof. Mortification therefore goeth further, & abolisheth in all the powers of bodie and soule, the very concupiscence or corruption it selfe, in respect of the beeing thereof. And because mortification is not accomplished till death, therefore originall corruption remaineth till death, though not imputed.

Obiect. II. Euery sinne is voluntarie; but original sinne in no man after baptisme is voluntarie: and therefore no sinne. *Ans.* The proposition is a politicke rule pertaining to the courts of men, and must be vnderstoode of such actions as are done of one man to another:

other: and it doth not belong to the court of conscience, which God holdeth & keepeth in mens hearts, in which euery want of conformance to the law is made a sinne. Secondly I answer, that originall sinne was voluntarie in our first parent Adam: for he sinned, and brought this miserie vpon vs willingly: though in vs it be otherwise vpon iust cause. Actuell sinne was first in him, and then originall corruption: but in vs originall corruption is first, and then actuell sinne.

Obiect. III. Where the forme of any thing is taken away, there the thing it selfe ceaseth also: but after baptism in the regenerate, the forme of originall sinne, that is, *the guilt* is quite remooued: and therefore sinne ceaseth to be sinne. *Ans^r.* The guilt, or obligation to punishment, is not the forme of originall corruption, but (as wee say in schooles) an accident or necessarie companion thereof. The true forme of originall sinne, is a defect and depriuation of that which the law requireth at our hands in our minde, will, affections, and in all the powers both of soule and bodie. But they vrge this

reason further, saying; where the guilt and punishment is taken away, there is no fault remaining: but after baptism the guilt and punishment is remooved: and therefore, though originall corruption remaine, it is not as a fault to make vs guiltie before God, but onely as a weaknes. *Ans.* Guilt is remooved, and not remooved. It is remooved frō the person regenerate, which stands not guiltie for any sinne originall or actuall: but guilt is not remooved from the sinne it selfe; or, as some answer, there be two kindes of guilt, actuall, and potentiall. The actuall guilt is, whereby sinne maketh man stand guiltie before God: and that is remooved in the regenerate. But the potentiall guilt, which is an aptnes in sinne, to make a man stand guiltie if he sinne, that is not remooved: and therefore still sinne remaineth sinne. To this or like effect saith Augustine, *we say that the guilt of concupiscence, not whereby IT IS GUILTY (for that is not a person) but that whereby it made man guiltie from the beginning, is pardoned, and that the thing it SELF IS EVILL so as the regenerate desire to be healed of this plague.* *Object.*

*contra Iul.
46.c. 6.*

Obiect. III. Lastly, for our disgrace they alledge that we in our doctrine teach, that originall sinne after baptisme is onely clipped or pared, like the haire of a mans head, whose roots still remaine in the flesh, growing and increasing after they are cut, as before. *Ans.* Our doctrine is abused: for in the paring of any thing, as in cutting of the haire or in lopping a tree, the root remains vntouched, and thereupon multiplieth as before. But in the mortification of originall sinne after baptisme, we hold no such paring: but teach, that in the very first instant of the conuersion of a sinner, sinne receiueh his deadly wound in the roote, neuer afterward to be recovered.

The third point: Certentie of saluation.

I. Our consent.

I. Conclus. We holde and beleeue that a man in this life, may be certen of saluation: and the same thing doth the Church of Rome teach and hold.

II. Conclus. We holde and beleeue that

a man is to put a certen affiance in Gods mercie in Christ for the saluation of his soule: & the same thing by common consent holdeth the foresaide Church: this point maketh not the difference betweene vs.

III. Conclus. We hold that with assurance of saluation in our hearts is ioyned doubting: and there is no man so assured of his saluation, but he at some time doubteth thereof, especially in the time of temptation: and in this the Papists agree with vs, and we with them.

IV. Conclus. They goe further and say, that a man may be certen of the saluation of men, or of the Church by catholike faith: and so say we.

V. Conclus. Yea they hold that a man by faith may be assured of his owne saluation through extraordinarie reuelation, as Abraham and others were, and so doe we.

VI. They teach that we are to be certen of our saluation * by speciall faith in regard of God that promiseth: though in regard of our selues and our indisposition we can not: & in the former point they consent with vs.

II. The

11. The dissent or difference.

The very maine point of difference lies in the manner of assurance.

I. Conclus. We hold that a man may be certen of his saluation in his own conscience euen in this life, and that by an ordinarie and speciall faith. They hold that a man is certen of his saluation onely by hope: both of vs hold a certentie, we by faith, they by hope.

II. Conclus. Further, we hold and auouch that our certentie by true faith is vnfallible: they say, their certentie is onely probable.

III. Conclus. And further though both of vs say, that we haue confidence in Gods mercie in Christ for our saluation: yet we doe it with some difference. For our confidence commeth from certen and ordinarie faith: theirs from hope, ministring (as they say) but a coniecturall certentie.

Thus much of the difference: now let vs see the reasons ^{for} ~~two~~ and fro.

III. Obiections of papists.

Obiect. 1. Where there is no worde there is no faith: for these two are relatives: but there is no word of God saying, Cornelius belecue thou, Peter belecue thou: or thou shalt be saued. And therefore there is no such ordinarie faith to belecue a mans owne particular saluation. *Ans.* The proposition is false, vnlesse it be supplied with a clause on this manner. *Where there is no word of promise, nor any thing that doth counteruaile a particular promise, there is no faith.* But (say they) there is no such particular word. It is true, God doth not speake to men particularly, Belecue thou, and thou shalt be saued. But yet doth he that which is answerable hercunto, in that he giueth a generall promise, with a commaundement to applie the same: and hath ordained the holy ministerie of the word to applie the same to the persons of the hearers in his own name: and that is as much as if the Lord himselfe should speake to men particularly. To speake more plainly, in the Scripture the promises of saluation

uation be indefinitely propounded; it saith not any where, if Iohn will belecue he shall be saued, or if Peter will belecue he shall be saued: but whosoever beleueth shall be saued. Now then comes the minister of the word, who standing in the roome of God, and in the stead of Christ him selfe, takes the indefinite promises of the Gospell, and laies them to the hearts of euery particular man: and this in effect is as much as if Christ him- selfe should say, Cornelius belecue thou, and thou shalt be saued: Peter belecue thou, and thou shalt be saued. It is answered, that this applying of the Gospell is vpon condition of mens faith and repentance, and that men are deceived touching their owne faith and repentance: and therefore faile in applying the word vnto themselves. *Ans^r.* Indeede this manner of applying is false in all hypocrits, heretickes, and vnrepentant persons: for they apply vpon carnall presumption, and not by faith. Neuerthelesse it is true in all the Elect hauing the spirit of grace, and praier: for when God in the ministerie of the word being his owne ordinance, saith, *Seeke ye my face:*

face: the heart of Gods children truly answereth, *O Lord, I will seeke thy face.* Pſal. i7. 8. And when God shall say, *Thou art my people*, they shall say againe: *The Lord is my God*, Zach. 13. 6. And it is a truth of God, that he which beleeueth knoweth that he beleeueth: and he that truly repenteth knoweth that he repenteth; vnles it be in the beginning of our conuersion, and in the time of distresse and temptation. Otherwise what thankfulness can there be for grace receiued.

Obiect. II. It is no article of the Creed, that a man must beleeue his owne saluation: and therefore no man is bound thereto. *Ans.* By this argument it appeares plainly, that the very pillars of the Church of Rome doe not vnderstand the Creed: for in that which is commonly called the Apostles Creede, euery article implieth in it this particular faith. And in the first article, *I beleeue in God*, are three things contained: the first, to beleeue that there is a God, the second to beleeue the same God is my God, the third to put my confidence in him for my saluation: and so much containe the other articles, which are
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concerning God. When Thomas said, Ioh. 20. 28. *My God*, Christ answered, *Thou hast beleueed Thomas.* Where we see that to beleue in God, is to beleue God to be our God. And Psal. 78. v. 22. to beleue in God & to put trust in him are all one, *They beleueed not in God, and trusted not in his helpe.* And the articles concerning *Remission of sinnes* and *Life euerlasting*, doe include, and we in them acknowledge our speciall faith concerning our owne saluation. For to beleue this or that, is to beleue there is such a thing, and that the same thing belongs to me: as when Dauid said, I should haue fainted *except I had beleueed to see the goodnes of the Lord in the land of the liuing.* Psal. 27. 13. It is answered, that in those articles we onely professe our selues to beleue remission of sinnes, and life euerlasting, to be vouchsafed to the people and Church of god. *Ans.* This indeed is the exposition of many, but it stands not with common reason. For if that be nll the faith that is there confessed, the deuill hath as good a faith as we. He knoweth and beleueth that there is a god: & that this god

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imparteth remission of sinnes and life everlasting to his Church. And to the ende that we beeing Gods children, may in faith goe beyond all the devils in hell, we must further beleue, that remission of sinnes and life everlasting belongs vnto vs: and vnlesse we doe particularly apply the said articles vnto our selues, we shall little or nothing differ from the deuill, in making confession of faith.

Obiect. III. We are taught to pray for the pardon of our sinnes day by day, Math. 6. 12. and all this were needlesse, if we could be assured of pardon in this life. *Ans.* The fourth petition must be vnderstoode not so much of our old debts or sinns, as of our present & new sinnes: for as we go on frō day to day, so we adde sinne to sinne; and for the pardon of them must we humble our selues and pray. I answer againe, that we pray for the pardon of our sinnes: not because we haue no assurance thereof, but because our assurāce is weake & smale; we grow on from grace to grace in Christ, as children do to mans estate by little & little. The heart of euery beleeuer is like a vessell with a nar-

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rowe necke, which being cast into the sea is not filled at the first; but by reason of the straight passage, receiueth water droppe by droppe. God giueth vnto vs in Christ euen a sea of mercy, but the same on our parts is apprehended and receiued onely by little and little, as faith groweth from age to age: and this is the cause why men hauing assurance pray for more.

Our reasons to the contrarie.

Reason. I. The first reason may be taken from the nature of faith on this maner. True faith is both an vnfallible assurance and a particular assurance of the remission of sinns and of life euerlasting. And therefore by this faith, a man may be certesly and particularly assured of the remission of sinnes and life euerlasting. That this reason may be of force, two things must be prooued: first that true faith is a certen assurance of Gods mercy to that partie in whome it is. Secondly that faith is a particular assurance thereof. For the first that faith is a certen assurance, Christ saith to Peter, Mat. 14. 31. *O thou of little faith, where-*

wherefore diddest thou doubt. Where he maketh an opposition betweene faith & doubting: thereby giuing vs directly to vnderstand, that, To be certen, & To giue assurance is of the nature of faith. Rom. 4. 20. 22. Paul saith of Abraham, that he did *not doubt of the promise of God through vnbeleefe: but was strengthened in faith, and gaue glorie to God, being fully assured,* that he which had promised was able to doe it: where I obserue first, that doubting is made a fruite of vnbeleefe; and therefore vnfallible certentie and assurance, being contrarie to doubting must needs proceed from true faith; considering that contrary effects come of contrarie causes: and contrarie causes produce contrary effects. Secōdly I note that the strength of Abrahams faith, did stand *in fulnesse of assurance:* for the text saith, he was strengthened in the faith, being fully assured: & againe Heb. 11. 1. true saving faith is said to be the ground and subsistence of things hoped for: & the euidence or demonstration of things that are not seene: but faith can be no ground or euidence of things, vnles it be for nature certentie

certentie it selfe: & thus the first point is manifest. The second, that sauing faith is a particular assurance, is prooued by this, that the propertie of faith is to apprehend and applie the promise, and the thing promised, Christ with his benefits. Ioh. 1. 12. *As many, saith S. Iohn, as receiued him, to them he gaue power to be the sonnes of God, namely to them that beleue in his name.* In these wordes to beleue in Christ, and to receiue Christ, are put for one and the same thing. Now to receiue Christ, is to apprehend and apply him with all his benefits vnto our selues, as he is offered in the promises of the Gospell. For in the sixt chapter following, first of all he sets forth himselfe not onely as a Redeemer generally, but also as the bread of life and the water of life: secondly he sets forth his best hearers as eaters of his body and drinkers of his blood: and thirdly he intends to prooue this conclusion, that to eat his bodie and to drinke his blood, and to beleue in him, are all one. Now then if Christ be as foode, and if to eat and drinke the body and blood of Christ, be to beleue in him, then must there
be

Gal. 3. 14.

be a proportion betweene eating and belee-
 uing. Looke then as there can be no eating
 without taking or receiuing of meate, so no
 beleeuing in Christ without a spirituall re-
 ceiuing and apprehending of him. And as
 the bodie hath his hand, mouth, & stomach,
 whereby it taketh, receiueth, and digesteth
 meate for the nourishment of euery part: so
 likewise in the soule there is a faith, which is
 both hand, mouth, and stomacke to appre-
 hend, receiue, and apply Christ and all his
 merits for the nourishment of the soule. And
 Paul saith yet more plainely, that *through*
faith we receiue the promise of the spirit.

Nowe as the propertie of apprehen-
 ding and applying of Christ belongeth to
 faith, so it agreeth not to hope, loue, confi-
 dence, ~~or~~ any other gift or grace of God. But
 first by faith we must apprehend Christ, and
 apply him to our selues, before we can haue
 any hope or confidence in him. And this ap-
 plying seems not to be don by any affectiō of
 the wil, but by a supernatural act of the mind,
 which is to acknowledge, set downe, and
 beleeue that remission of sinnes, and life euer-
 lasting

lasting by the merit of Christ, belong to vs particularly. To this which I haue said agreeth Augustine Tract. 25. on Ioh. *why preparest thou teeth & belly*: BELEEVE AND THOU HAST EATEN. and Tract. 50. *How shall I reach my hand into heauen, that I may hold him sitting there? Send up thy faith, and thou laiest hold on him.* And Bernard saith, homil. in Cant. 76. *where he is thou canst not come now* —; yet goe to followe him and seeke him —: *belecue and thou hast found him: for TO BELEEVE IS TO FINDE.* Chrysost. on Mark. Homil. 10. *Let vs belecue and we see Iesus present before vs.* Ambr. on Luke lib. 6. cap. 8. *By faith Christ is touched, by faith Christ is seene.* Tertul. de resurrect. carnis. *he must be chewed by understanding, and be digested by faith.*

Reason II. Whatsoeuer the holy Ghost testifieth vnto vs, that we may, yea that we must certainly by faith belecue: but the holy Ghost doth particularly testifie vnto vs our adoption, the remission of our sinnes, and the saluation of our soules: and therefore we may and must particularly and certainly by

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faith

faith belecue the same. The first part of this reason is true, and cannot be denyed of any. The second part is prooued thus: Saint Paul saith. Rom. 8. 15. *We haue not receiued the spirit of bondage to feare: but the spirit of adoption, whereby we crie Abba, father:* adding further, that *the same spirit beareth witnes with our spirits, that we are the children of God.* Where the Apostle maketh two witnesses of our adoption: the spirit of God, and our spirits, that is, the conscience sanctified by the holy Ghost. The Papists to elude this reason, alleadge that the spirit of God doth indeede witnes of our adoption, by some comfortable feelings of Gods loue and fauour, beeing such as are weake and oftentimes deceitfull. But by their leaues, the testimony of the Spirit is more then a bare sense or feeling of Gods grace: for it is called the *pledge and earnest* of Gods spirit in our hearts. 2. Cor. 1. 21. and therefore it is fit to take away all occasion of doubting of our saluation: as in a bargaine the earnest is giuen betweene the parties, to put all out of question. *Bernara* saith, that the testimony of the spirit

spirit is a most sure testimony. *Epist. 107.*

Reason III. That which we must pray for by Gods commandement, that we must beleue: but euery man is to pray for the pardon of his owne sinnes, and for life euermlasting; of this there is no question: therefore he is bound to beleue the same. The proposition is most of all doubtfull: but it is proued thus. In euery petition there must be two things: a desire of the things we aske, and a particular faith whereby we beleue, that the thing we aske shall be giuen vnto vs. So Christ saith, *what soeuer ye desire when you pray, beleue that you shall haue it, and it shall be giuen vnto you* And Saint Iohn further noteth out this particular faith, calling it our assurance that God will giue vnto vs. *what soeuer vve aske according to his vwill.* And hence it is, that in euery petition there must be two grounds: a commandement to warrant vs in making a petition, and a promise to assure vs of the accomplishment thereof. And vpon both these, followes necessarily an application of the things we aske to our selues.

Mark. 11. 24.

1. Ioh. 5. 14.

Reason IIII. Whatsoever God commandeth in the Gospell, that a man must and can performe: but God in the Gospell commandeth vs to beleue the pardon of our owne sinnes: and life euerlasting: and therefore we must beleue thus much, and may be assured thereof. This proposition is plaine by the distinction of the commandements, of the lawe, and of the Gospell. The commandements of the lawe shewe vs what we must doe, but minister no power to performe the thing to be done: but the doctrine & commandements of the Gospell doe otherwise; and therefore they are called *spirit and life*, god with the commandement giuing grace that the thing prescribed may be don. Now this is a commandement of the gospell, to beleue remission of sinnes: for it was the substance of Christs ministerie, *repent and beleue the Gospell*. And that is not generally to beleue that Christ is a Saviour, and that the promises made in him are true (for so the deuils beleue with trembling:) but it is particularly to beleue that Christ is my Saviour, and that the promises of saluation in Christ belong

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Ioh. 6. 36.

belong in speciall to me, as Saint Iohn saith: *This is his commandement, that we beleue in the name of Iesus Christ*: now to beleue in Christ is to put confidence in him; which none can doe, vnlesse he be first assured of his loue and fauour. And therefore in as much, as we are inioyned to put our confidence in Christ, we are also inioyned to beleue our reconciliation with him, which standeth in the remission of our finnes, and our acceptation to life euerlasting.

Reason V. Whereas the Papists teach, that a man may be assured of his saluation by hope: euen hence it followes, that he may be vnfallibly assured thereof. For the proper- tie of true and liuely hope *is neuer to make a man ashamed*. Rom. 5. 5. And true hope fol- loweth faith and euer presuppoeth certen- ty of faith: neither can any man truly hope for his saluation vnlesse by faith he be certen- ly assured thereof in some measure.

The popish doctors take exception to these reasons on this manner. First they say, it cannot be proued that a man is as certen of his saluation by faith, as he is of the articles of

the creed. *I answer.* First they proue thus much that we ought to be as certē of the one as of the other. For looke, what commandement we haue to beleue the articles of our faith; the like we haue inioyning vs to beleue the pardon of our owne sinns, as I haue proued. Secondly these arguments prooue it to be the nature or essentiall properie of faith, as certenlie to assure man of his saluation, as it doth assure him of the articles which he beleueth. And howesoeuer commonly men doe not beleene their saluation as vnfallible, as they doe their articles of faith: yet some speciall men doe; haneing Gods word applyed by the spirit as a sure ground of their faith, whereby they beleue their owne saluation, as they haue it for a ground of the articles of their faith. Thus certainly was Abraham assured of his owne saluation: as also the Prophets and Apostles, & the martyrs of God in all ages; wherevpon without doubting they haue bin content to lay downe their liues for the name of Christ; in whome they were assured to receiue eternall happines. And there is no question, but there be many now, that
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by long and often experience of Gods mercy, and by the inward certificate of the holy Ghost, haue attained to a full assurance of their saluation.

I I. Exception. Howsoever a man may be assured of his present estate, yet no man is certē of his perseuerance vnto the end. *Ans.* It is otherwise: for in the sixt petition, *lead vs not into temptation*, we praie that God would not suffer vs to be wholly overcome of the deuill in any temptation: and to this petition we haue a promise answerable, *1. Cor. 10. That God with the temptation will giue an issue*: and therefore howsoever the deuill may busfit, molest, and wound the seruants of God, yet shall he neuer be able to overcome them. Againe he that is once a member of Christ, can neuer be wholly cut off. And if any by sinne were wholly seuered from Christ for a time, in his recovery he is to be baptised the second time: for baptism is the sacrament of initiation or ingrafting into Christ. By this reason we should as often be baptised as we fall into any sinn, which is absurd. Againe S. Iohn saith, *1. Ioh. 2. 19.*

They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs. Where he taketh it for granted, that such as be once in Christ, shall neuer wholly be seuered or fall from him. Though our communion with Christ may be lessened, yet the vnion & the bond of coniunction is neuer dissolued.

III. Exception. They say, we are indeede to beleue our saluation on gods part: but we must needs doubt in regard of our selues: because the promises of remission of sinnes are giuen vpon condition of mans faith and repentance. Now we cannot (say they) be assured that we haue true faith and repentance, because we may lie in secret sinnes; and so want that indeede, which we suppose our selues to haue. *Ansuv.* I say againe, he that doth truly repent and beleue, doth by Gods grace know that he doth repent & beleue: for els Paul would neuer haue said, *Prooue your selues whither you be in the faith or not:* and the same Apostle saith, 2. Cor. 12. *We haue not receiued the spirit of the world, but the spirit which is of God, that we might*

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KNOW THE THINGS VVHICH ARE GIVEN OF
 GOD: which things are not onely life euer-
 lasting, but iustification, sanctification, and
 such like. And as for secret sinnes, they can-
 not make our repentance voide: for he that
 truly repenteth of his knowne sinnes, repen-
 teth also of such as be vnknowne, and recei-
 ueth the pardon of them all. God requireth
 not an expresse or speciall repentance of vn-
 knowne sinnes; but accepts it as sufficient, if
 we repent of them generally: as Dauid saith,
*Psal. 19. Who knowes the errours of this life:
 forgiue me my secret sinnes.* And whereas
 they adde that faith and repentance must be
 sufficient. I answer that the sufficiencie of
 our faith and repentance, standes in the truth
 and not in the measure or perfection therof;
 and the truth of both where they are, is cer-
 tently discerned.

Reason VI. The iudgement of the aun-
 cient Church. *August. Of an euill seruant
 thou art made a good childe: therefore* ^{de verbis} PRE- ^{Dei. serm. 28.}
 SVME *not of thine owne doing, but of the*
grace of Christ: it is not arrogācy BUT FAITH:
to acknowledge what thou hast receiued, is not
 pride

^d Tract. 5. in
epist. Ioh.

in pride but deuotion. And, ^d Let no man aske
an other man, but retorne to his owne heart;
if he finde charitie there, he HATH SECVRTIE
for his passage from life to death. Hilar. on
Math. 5. The kingdome of heauen vvhich our
Lord professed to be in him selfe, his vvill is
that it must be hoped for vvithovt any
DOVBTfvLNEs OF vNCERTEN vvIL. Other-
wise there is no iustification by faith, if faith
it selfe be MADE DOVBTfvLL. Bernard. epist.
107. Who is the iust man but he that beeing
loued of God, loues him againe: vvhich comes
not to passe but by the SPIRIT REVEALING BY
FAITH the eternall PVRPose OF GOD of his
SALVATION to come. Which reuelation is no-
thing els but the infusion of spirituall grace;
by which, when the deedes of the flesh are mor-
tified the man is prepared to the kingdome of
heauen——. Together receiuing in one spirit
that whereby he MAY PRESvME that he is lo-
ued and also loue againe——.

To conclude, the Papists haue no great
cause to dissent from vs in this point. For
they teach and professe, that they doe by a
speciall faith belecue their owne saluation
certainly

certainly and vnfallibly in respect of God, that promiseth. Now the thing which hindereth them is their owne indisposition and vnworthines (as they say) which keepes them from beeing certen otherwise then in a likely hope. But this hindrance is easily remooued, if men will iudge indifferently. For first of all, in regard of our selues and our disposition we cannot be certen at all, but must despaire of saluation euen to the very death. We cannot be sufficiently disposed so long as we liue in this world, but must alwaies say with Iacob, *I am lesse then all thy mercies*, Gen. 32. and with Dauid, *Enter not into iudgement vwith thy seruant*, O Lord, *for none liuing shall be iustified in thy sight*: and with the Centurion, *Lord I am not worthie, that thou shouldest come vnder my roofe*, Matth. 8. Secondly God in making promise of saluation respects not mens worthinesse. For he chose vs to life euerlasting when we were not: he redeemed vs from death beeing enemies: and intitles vs to the promise of saluation, *if vve acknowvledge our selues to be sinners*, Matth. 9. *If vve labour and tra-*
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waile under the burden of them. Matth. 11. If we hunger and thirst after grace. Ioh. 7. 37. And these things we may certainly and sensibly perceiue in our selues: and when wee finde them in vs, though our vnworthines be exceeding great, it should not hinder our assurance. For God makes manifest his power in our weaknes, 2. Cor. 12. and he will not breake the bruised reede, nor quench the smoking flaxe. Isa. 42. Thirdly if a man loue God for his mercies sake, and haue a true hope of saluation by Christ, he is in Christ and hath fellowship with him: and he that is in Christ, hath all his vnworthines & wants laid on Christ, and they are couered and pardoned in his death: and in respect of our selues thus considered AS VVE ARE IN CHRIST, we haue no cause to wauer, but to be certen of our saluatiō, & that in regard of our selues.

*The fourth point: touching
the iustification of a sinner.*

That we may see how farre we are to agree with them and where to differ: first I
will

will set downe the doctrine on both parts: & secondly the maine differences wherein we are to stande against them, euen to death.

Our doctrine touching the iustification of a sinner, I propound in fowre rules.

Rule I. That, iustification is an action of God, whereby he absolueh a sinner, and accepteth him to life euerlasting for the righteousness and merit of Christ.

Rule II. That, iustification stands in two things: first in the remission of sinnes by the merit of Christ his death: secondly in the imputation of Christ his righteousness; which is an other action of God whereby he accounteth and esteemeth that righteousness which is in Christ, as the righteousness of that sinner which beleueth in him. By Christ his righteousness we are to vnderstand two things: first his sufferings specially in his death and passion, secondly his obedience in fulfilling the law; both which goe together: for Christ in suffering obeyed, & obeying suffered. And the very shedding of his blood, to which our saluation is ascribed, must not onely be considered, as it is passiue, that is, a suffering, but also

also as it is actiue, that is, an obedience, in which he shewed his exceeding loue both to his father and vs, and thus fulfilled the law for vs. This point if some had well thought on, they would not haue placed all iustification in remission of sinnes, as they doe.

Rule III. That, iustification is from Gods meere mercie and grace, procured onely by the merit of Christ.

Rule IV. That, man is iustified by faith alone; because faith is that *alone* instrument created in the heart by the holy ghost, whereby a sinner laieth holde of Christ his righteousness, and applieth the same vnto himselfe. There is neither hope, nor loue, nor any other grace of God within man, that can doe this, but faith alone.

The doctrine of the Romane Church touching the iustification of a sinner is on this manner.

I. They holde that before iustification there goes a preparation thereunto; which is an action wrought partly by the holy Ghost and partly by the power of naturall freewill, whereby a man disposeth himselfe

to his owne future iustification.

In the preparation they consider the ground of iustification, and things proceeding from it. The ground is faith, which they define to be a generall knowledge, whereby wee vnderstande and beleue that the doctrine of the word of God is true. Things proceeding from this faith are these; a sight of our sinnes, a feare of hell, hope of saluation, loue of God, repentance, and such like: all which, when men haue attained, they are then fully disposed (as they say) to their iustification.

This preparation being made, then comes iustification it selte: which is an action of God, whereby he maketh a man righteous. It hath two parts: the first, and the second. The first is, when a sinner or an euill man is made a good man. And to effect this, two things are required: first the pardon of sinne, which is one part of the first iustification: secondly the infusion of inward righteousness, whereby the heart is purged and sanctified: and this habite of righteousness stands specially in hope and charitie.

After

After the first iustification, followeth the second; which is, when a man of a good or iust man, is made better and more iust: & this, say they, may proceed from works of grace: because he which is righteous by the first iustification, can bring forth good works: by the merit wherof, he is able to make himselfe more iust and righteous: and yet they graunt that the first iustification commeth onely of Gods mercie by the merit of Christ.

1. Our consent and difference.

Now let vs come to the points of difference betweene vs and them touching iustification.

The first maine difference is in the matter thereof, which shall be seene by the answer both of Protestant and Papist to this one question. *what is the very thing, that causeth a man to stand righteous before God, and to be accepted to life everlasting?* we answer, Nothing but the righteousness of Christ, which consisteth partly in his sufferings, and partly in his active obedience in fulfilling the rigour of the law. And heare let vs consider,
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how neare the Papists come to this answer, and wherein they dissent.

Consent I. They graunt, that in Iustification sinne is pardoned by the merits of Christ, & that none can be iustified without remission of sinnes: and that is well.

II. They graunt, that the righteousnesse whereby a man is made righteous before God, commeth from Christ, & from Christ alone.

III. The most learned among them say, that Christ his satisfaction, and the merit of his death is imputed to euery sinner that doth belecue, for his satisfaction before God: and hitherto we agree.

*o Bellar. de
Iustif. lib. 2.
cap. 7.*

The very point of difference is this, we hold that the satisfaction made by Christ in his death, and obedience to the lawe, is imputed to vs and becomes our righteousnes. They say, it is our satisfaction and not our righteousnes whereby we stand righteous before God: because it is inherent in the person of Christ as in a subiect. Now the answer of the Papist to the former question is on this manner: The thing (saith he) that ma-

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keth

keth vs righteous before God, and causeth vs to be accepted to life euerlasting, is remission of sinnes, and the habite of inward righteousness, or charitie with the fruits thereof. We condescend and graunt that the habite of righteousness, which we call sanctification is an excellent gift of God: and hath his reward of God: and is the matter of our iustification before men: because it serueth to declare vs to be reconciled to God, and to be iustified: yet we denie it to be the thing, which maketh vs of sinners to become righteous or iust before God.

And this is the first point of our disagreement in the matter of iustificatiō: which must be marked: because if there were no more points of difference betweene vs, this one alone were sufficient to keepe vs from vniting of our religiōs: for hereby the church of Rome doth race the very foundation.

Now let vs see by what reasons we iustifie our doctrine: and secondly answer the contrary obiections.

Our

Our Reasons.

Reason I. That very thing which must be our righteousness before God, must satisfy the iustice of the lawe, which saith, *doe these things and thou shalt live*. Now there is nothing can satisfy the iustice of the lawe but the righteousness or obedience of Christ for vs. If any allcadge civill iustice it is nothing: for Christ saith, *Except your righteousness exceede the righteousness of the Scribes and Pharises, you cannot enter into the kingdome of heauen*. What? shall we say that workes doe make vs iust? that can not be: for all mens workes are defectiue in respect of the iustice of the lawe. Shall we say our sanctification, whereby we are renewed to the image of God in righteousness and true holinesse? that also is imperfect and cannot satisfy Gods iustice required in the law: as Isai hath saide of himselfe and the people, *all our righteousness is as a menstruous cloath*. To have a cleare conscience before God is a principall part of inward righteousness; and of it Paul in his owne person saith thus, *I am*

pruie to nothing by my ſelfe, yet am I not iuſtified thereby, 2. Cor. 4. 4. Therefore nothing can procure vnto vs an abſolution and acceptance to life euerlaſting, but Chriſts imputed righteouſnes. And this will appeare, if we doe conſider, how we muſt come one day before Gods iudgement ſeate, there to be iudged in the rigour of iuſtice: for whē we muſt bring ſome thing that may counter-vaile the iuſtice of God: not hauing onely acceptance in mercy, but alſo approbation in iuſtice: God beeing not onely mercifull, but alſo a iuſt iudge.

II. Reason. 2. Cor. 5. 21. *He which knew no ſinne, was made ſinne for vs, that we might be made the righteouſnes of God which is in him.* Whence I reaſon thus. As Chriſt was made ſinne for vs, ſo are we made the righteouſneſſe of God in him: but Chriſt was made ſinne, or, a ſinner by imputation of our ſinnes, he being in himſelfe moſt holy; therefore a ſinner is made righteous before God, in that Chriſts righteouſnes is imputed and applyed vnto him. Now if any ſhall ſay, that man is iuſtified by righteouſnes infused; then
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by like reason, I say Christ was made sinne for vs by infusion of sinne, which to say is blasphemie. And the exposition of this place by S. Hierome is not to be despised. *Christ (saith he) beeing offered for our sinnes, tooke the name of sinne that we might be made the righteousness of God in him, NOT OURS NOR IN VS.* If this righteousness of God be neither ours nor in vs, the it can be no inherent righteousness, but must needes be righteousness imputed. And Chryl. on this place saith, *It is called Gods righteousness, because it is not of works, & because it must be WITHOUT ALL STAYNE or want: & that cannot be inherent righteousness.* Anselme saith, *he is made sinne as we are made iustice: not ours but gods, not in vs but in him: as he is made sinne not his owne but ours: not in himselfe, but in vs.*

Reason II I. Rom. 5.19. *As by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous:* marke here is a comparison betweene the first and second Adam. And hence I reason thus. As by the disobedience of the first Adam men were made sinners: so by the

obedience of the second Adam, are we made righteous. Now we are not onely made sinners by propagation of naturall corruption, but by imputation. For Adams first sinne was the eating of the forbidden fruit: which very acte is no personall offence, but is imputed to all his posteritie, *in whome we haue all sinned.* The^d Fathers call this very sinne Adams handwriting, making vs debtors vnto God. And therefore in like manner the obedience of Christ is made the righteousness of euery beleeuer, not by infusion but by imputation.

** Iren. lib. 5.
cap. 17.
Crysostom.
homil. ad
Neoph.*

IV. Reason. A satisfaction made for the want of that iustice or obedience which the law requires at our hands, is accepted of God as the iustice it selfe. But Christs obedience is a satisfaction made for the want of that iustice or obedience which the law requires, as the Papists themselves auouch. Therefore this satisfaction is our iustice. And me thinks, the Papists vpon this consideration haue litle cause to dissent from vs. For if they make Christs obedience their satisfaction, why should they not fully close hands with vs, and
make

make it their iustice also.

V. Reason. The consent of the auncient Church. Bernard saith, epist. 190. *The IUSTICE OF ANOTHER is assigned vnto man: who wanted his owne, man was indebted and man made paiment. The SATISFACTION OF ONE IS IMPUTED to all. And, why may not iustice be from an other as vuell as guiltines is from an other. And in Cant. serm. 25. It sufficeth me, for all righteousnesses to haue him alone mercifull to me, against vvhome I haue sinned. And, Not to sinne is Gods iustice, MANS IUSTICE is the MERCIFVLNES OF GOD. And serm. 61. Shall I sing mine owne righteousnesses, Lord I vwill remember thy righteousnesses alone: for IT IS MINE ALSO: in that euen thou art made vnto me righteousnesses of God. What, shall I feare least that one be not sufficient for vs both? it is not a short cloake that cannot couer two: it will couer both thee and me largely beeing both a large and eternall iustice. August. on psal. 22. He praieth for our faults, and hath made our faults his faults, that he might make HIS IUSTICE OVR IUSTICE.*

Obiections of Papists.

Obiections of the Papists proouing inherent righteousness to be the matter of our iustice before God, are these. *I. Obiect.* It is absurd, that one man should be made righteous by the righteousness of an other : for it is as much as if one man were made wise by the wisdom of another. *Ans.* It is true, that no man can be made righteous by the personall righteousness of an other, because it pertaines onely to one man . And because the wisdom that is in one man, is his altogether wholly, it cannot be the wisdom of another ; no more then the health and life of one body, can be the health of an other . But it is otherwise with the righteousness of Christ: it is his indeede, because it is inherent in him as in a subiect: it is not his alone, but his and ours together by the tenour of the Couenant of grace. Christ as he is a Mediatour is giuen to euery beleeuer as really and truly, as land is giuen from man to man: and with him are giuen all things that concerne saluation; they beeing made ours by
Gods

Gods free gift: among which, is Christ his righteousness. By it therefore, as beeing a thing of our owne, wee may be iustified before God, and accepted to life euerlasting.

II. Obiect. If a sinner be iustified by Christ his righteousness, then euery beleeuer shall be as righteous as Christ: and that can not be.

Ans. The proposition is false: for Christ his righteousness is not applied to vs according as it is in Christ; neither according to the same measure, nor the same manner. For his obedience in fulfilling the law, is about Adams righteousness, yea about the righteousness of all Angels. For they were all but creatures, and their obedience the obedience of creatures: but Christ his obedience is the obedience or righteousness of God; so tearmed Rom. 1.17, 18.2. Cor. 5.21. not onely because God accepted of it, but because it was in that person which is very God. When Christ obeyed, God obeyed: and when he suffered, God suffered: not because the godhead suffered or performed any obedience, but because the person which according to one nature is God, performed obedience and suffered.

*namely
for himself.

as any one
starre par-
takes in the
whole light
of the
Sunne with
the rest of
the starres;
so farforth
as the said
light makes
it to shine.

suffered. And by this meanes his righteousnes is of infinite value, price, merit, and efficacie. Hence also it commeth to passe, that this obedience of Christ serueth not onely for the iustifying of some one person (as Adams did) but of all and euery one of the elect: yea it is sufficient to iustifie many thousand worldes. Now to come to the point, this righteousness that is in Christ, in this largenes and measure; is pertaining to vs in a more narrow skantling: because it is onely receiued by faith^t so farforth, as it serueth to iustifie any particular beleeuer. But they vrge the reason further, saying: If Christ his righteousness be the righteousness of euery beleeuer, then euery man should be a Sauour: which is absurd. *Ans.* I answer as before, and yet more plainly thus: Christ his righteousness is imputed to the person of this or that man, not as it is the price of redemption for all mankind, but as it is the price of redemption for one particular man: as for example, Christ his righteousness is imputed to Peter, not as it is the price of redemption for all, but as it is the price of redemption for Peter.

And

And therefore Christ his righteousness, is not applied to any one sinner in that largenesse and measure, in which it is in the person of Christ: but onely so farforth as it serueth to satisfie the law for the said sinner, & to make his person accepted of God as righteous, and no further.

III. Obiect. If we be made righteous by Christ his righteousness truly, then Christ is a sinner truly by our sinnes: but Christ is not indeed a sinner by our sinnes. *Ans.* We may with reuerence to his maiestie in good manner say, that Christ was a sinner, and that truly: not by any infusion of sinne into his most holy person: but because our sinnes were laid on him: thus saith the holy Ghost, he which knew no sinne *was made sinne for vs*, and he was counted with sinners, Isa 53. 13. yet so, as 12 euen then in himselfe he was without blot, yea more holy then all men and angels. On this manner said Chrysostome 2. Cor. 3. *God permitted Christ to be condemned as a sinner.* Again, *He made the iust one to be A SINNER, that he might make sinners iust.*

IV. Obiect.

IV. Obiect. If a man be made righteous by imputation, then God iudgeth sinners to be righteous: but God iudgeth no sinner to be righteous, for it is abomination to the Lord. *Ans.* When God iustificieth a sinner by Christ his righteousness, at the same time, he ceaseth in regard of guiltines to be a sinner: & to whom god imputeth righteousness them he sanctifieth at the very same instant by his holy Spirit; giuing also vnto originall corruption his deadly wound.

V. Obiect. That which Adam neuer lost, was neuer giuen by Christ: but he neuer lost imputed righteousness: therefore it was neuer giuen vnto him. *Ans.* The proposition is not true: for sauing faith, that was neuer lost by Adam, is giuen to vs in Christ: and Adam

we haue &
posse & velle:
he had no
more, but
posse si vellet,
& he wan-
red velle
quod posset.
August. de
corrupt. &
grat. cap. 11.

neuer had this priuiledge, that after the first grace should follow the second; and there- upon beeing left to himselfe, he fell from God: and yet this mercie is vouchsafed to all beleeuers, that after their first conuersion God will still confirme the with new grace: and by this meanes, they perseuere vnto the ende. And whereas they say, that Adam had

not

not imputed righteousness: I answer, that he had the same for substance, though not for the manner of applying by imputation.

VI. Obiect. Iustification is eternall: but the imputation of Christ his righteousness is not eternall, for it ceaseth in the end of this life: therefore it is not that which iustificieth a sinner. *Answer.* The imputation of Christs righteousness is everlasting: for he that is esteemed righteous in this life by Christ his righteousness, is accepted as righteous for ever: and the remission of sinnes graunted in this life, is for ever continued. And though sanctification be perfect in the worlde to come, yet shal it not iustifie: for we must conceiue it no otherwise after this life, but as a fruit springing from the imputed righteousness of Christ, without which it could not be. And a good child will not cast away the first garment, because his father giues him a second. And what if inward righteousness be perfect in the ende of this life, shall we therefore make it the matter of our iustification? God forbid. For the righteousness whereby sinners are iustified, must be had in the time
of

of this life, before the pangs of death.

II. Difference about the manner of iustification.

All, both Papists and Protestants agree, that a sinner is iustified by faith. This agreement is onely in word, and the difference betweene vs is great indeede. And it may be reduced to these three heads. First, the Papist saying that a man is iustified by faith: vnderstandeth a generall or a Catholike faith, whereby a man beleueth the arcicles of religion to be true. But we hold that the faith which iustifieth, is a particular faith whereby we apply to our selues the promises of righteousness and life euerlasting by Christ. And that our opinion is the truth: I haue proued before: but I will adde a reason or twaine.

I. Reason. The faith whereby we liue, is that faith whereby we are iustified: but the faith whereby we liue spiritually, is a particular faith whereby we apply Christ vnto our selues, as Paul saith, Gal. 2. 20 *I liue*, that is, spiritually, *by the faith of the sonne of God:*
which

which faith he sheweth to be a particular faith in Christ, in the very words following, *who hath* LOVED ME *and giuen himselfe* FOR ME, particularly : and in this manner of beleeuing Paul was and is an example to all that are to be saued, 1. Tim. 1. 16. and Phil. 3. 15.

II. Reason. That which we are to aske of God in praier, we must beleeue it shall be giuen vs, as we aske it: but in praier we are to aske the pardon of our owne sinnes, and the merit of Christs righteousness for our selues: therefore we must beleeue the same particularly. The proposition is a rule of Gods word, requiring, that in euery petition we bring a particular faith, whereby we beleeue, that the thing lawfully asked, shall be giuen accordingly. Mark. 11. 24. The *minor* is also euident, neither can it be denyed: for we are taught by Christ himselfe to pray on this manner, *Forgiue vs our debts*: and to it we say, *Amen*, that is, that our petitions shall without all doubt be graunted vnto vs. Aug. serm. de Temp. 182.

And here note, that the Church of Rome in the doctrine of iustification by faith cuts off

off the principall part and propertie thereof. For in iustifying faith two things are required: first Knowledge reuealed in the word touching the meanes of saluation: secondly an Applying of things knowne vnto our selues, which some call affiance. Nowe the first, they acknowledge, but the second, which is the very substance and principall part thereof, they denie.

III. Reason. The iudgement of the auncient Church. ^b August. *I demand now, dost thou beleue in Christ, O sinner? Thou saist, I beleue. what beleevest thou? that all THY SINNES may freely be pardoned by him. THOU HAST THAT VVHICH THOU HAST BELEEUED.*

^c Serm. 1. de Annunc.

^c Bern. *The Apostle thinketh that a man is iustified freely by faith. If thou beleeuest that thy sinnes cannot be remitted but by him alone against whome they were committed: but goe further and beleue this too, that by him THY SINNES ARE FORGIVEN THEE. This is the testimonie which the holy Ghost giueth in the heart, saying: thy sinnes are forgiue thee.*

^d Serm. de Natal.

^d Cyprian. *God promi seth thee immortalitie, vwhen thou goest out of this vworld, and*

DOEST THOU DOUBT? *This is indeede not to knowe God, and this is for a member of the church in the house of faith not to haue faith. If we beleue in Christ, let vs beleue his wordes & promises, and we shall neuer die, and shall come to Christ with IOYFUL SECVRTIE. with him to raigne for euer.*

The II. difference touching faith in the act of iustification, is this. The Papist saith, we are iustified by faith, because it disposeth a sinner to his iustification after this maner: By faith (saith he) the minde of man is inlightened in the knowledge of the law and gospel: knowledge stirres vp a feare of hel with a consideration of the promise of happines, as also the loue and feare of God, and hope of life eternall. Now when the heart is thus prepared, God infuseth the habite of charitie and other vertues, whereby a sinner is iustified before God. We say otherwise, that faith iustifieth because it is a supernaturall Instrument created by God in the heart of man at his conuersion, whereby he apprehendeth and receiueth Christs righteousness for his iustification.

In this their doctrine is a twofold error:
I. that they make faith which iustificieth, to
goe before iustification it selfe, both for or-
der of nature as also for time: whereas by the
word of God, at the very instant, when any
man beleeueth first, he is then iustified and
sanctified. For he that beleeueth, eateth and
drinketh the body and blood of Christ, and
is alreadie passed from death to life, Iohn 6.
54. The second is, that faith beeing nothing
else with them but an illumination of the
minde, stirreth vp the will; which beeing
moued and helped, causeth in the heart ma-
ny spirituall motions: and thereby disposeth
man to his future iustification. But this in-
deed is as much as if we should say, that dead
men onely helped, can prepare themselves to
their future resurrection. For we are all by
nature dead in sinne, and therefore must not
onely be inlightened in minde, but also re-
newed in will, before we can so much as will
or desire that which is good. Now we (as I
haue said) teach otherwise: that faith iustifi-
eth as it is an instrument to apprehend & ap-
ply Christ with his obedience; which is the
matter

matter of our iustification. This is the truth. I prooue it thus. In the Couenant of grace, two things must be considered; the substance thereof, & the condition. The substance of the couenant is, that *righteousnes and life everlasting is giuen to Gods Church and people by Christ*. The condition is, that we for our parts, are by faith to receiue the foresaid benefits: and this condition is by grace as well as the substance. Now the, that we may attaine to saluation by Christ, he must be giuen vnto vs really, as he is propounded in the tenour of the foresaid couenant. And for the giuing of Christ, God hath appointed speciall ordinances, as the preaching of the word, and the administration of the sacraments. The word preached is the power of God to saluation to euery one that beleeues: and the end of the sacraments is to communicate Christ with all his benefites to them that come to be partakers thereof: as is most plainely to be seene in the supper of the Lord, in which the giuing of bread and wine to the seuerall communicantes, is a pledge and signe of Gods particular giuing of Christs bodie and blood

with all his merits, vnto them. And this giuing on Gods part cannot be effectually without receiuing on our parts: and therefore faith must needs be an instrument or hand to receiue that which God giueth, that we may finde comfort by this giuing.

The III. difference concerning faith, is this: the Papist faith, that a man is iustified by faith; yet not by faith alone, but also by other vertues, as hope, loue, the feare of God, &c. The reasons which are brought to maintaine their opinion are of no moment:

I. Reason. Luk. 7.47. *Many sinnes are forgiuē her, BECAUSE shee loued much.* Whēce they gather that the woman here spoken of, was iustified and had the pardon of sinnes by loue. *Ans.* In this text, loue is not made an impulsive cause to mooue God to pardon her sinnes, but onely a signe to shew and manifest that God had already pardoned them. Like to this is the place of Iohn, who saith, 1. Ioh. 3.14. *We are translated from death to life, BECAUSE we loue the brethren:* where loue is no cause of the change, but a signe and consequent thereof.

° *Particula
non causalis:
sed illatiua
vel rationalis.*

II. Rea-

II. Reason. Gal. 5. 6. *Neither circumcision, nor uncircumcision availeth anything, but FAITH THAT WORKETH BY LOVE.* Hence they gather that faith doth iustifie together with love. *Ans.* The propertie of true faith is, to apprehend and receiue something vnto it selfe: and love, that goes alwaies with faith, as a fruite and an vnseperable companion thereof, is of another nature. For it doth not receiue in, but as it were giue out it selfe in all the duties of the first and second table towards God and man: and this thing faith by it selfe cannot doe: & therefore Paul saith that faith worketh by love. The hand hath a propertie to reach out it selfe, to lay hold of any thing: and to receiue a gift: but the hand hath no propertie to cut a peice of wood of it selfe without saw or knife, or some like instrument; and yet by helpe of them, it can either deuide or cut. Euen so it is the nature of faith, to goe out of it selfe and to receiue Christ into the heart: as for the duties of the first and second table, faith cannot of it selfe bring them forth; no more then the hand can deuide or cut: yet ioyne love to faith, and

then can it practise duties commanded concerning God and man. And this I take to be the meaning of this text, which speaketh not of iustification by faith, but onely of the practise of common duties, which faith putteth in execution by the helpe of loue.

III. Reason. Faith is neuer alone, therefore it doth not iustifie alone. *Ans.* The reason is nought, and they might as well dispute thus. The eye is neuer alone from the head, and therefore it seeth not alone; which is absurd. And though in regard of substance the eye be neuer alone, yet in regard of seeing, it is alone: & so though faith subsist not without loue and hope and other graces of God, yet in regard of the act of iustification it is alone without them all.

IV. Reason. If faith alone doe iustifie, then we are saued by faith alone: but we are not saued by faith alone: and therefore not iustified by faith alone. *Ans.* The proposition is false: for more things are requisite to the maine ende then to the subordinate meanes. And the assumption is false: for we are saued by faith alone, if we speake of faith

as it is an Instrument apprehending Christ for our saluation.

V. Reason. We are saued by hope: therefore not by faith alone. *Ans.* We are saued by hope, not because it is any cause of our saluation. Pauls meaning is onely this; that we haue not saluation as yet in possession, but waite patiently for it, in time to come to be possessed of vs, expecting the time of our full deliuerance: that is all, that can iustly be gathered hence.

Nowe the doctrine which we teach on the contrarie is, *That a sinner is iustified before God by faith: yea, BY FAITH ALONE.* The meaning is, that nothing within man, and nothing that man can doe either by nature or by grace concurrerh to the act of iustification before God, as any cause thereof, either efficient, materiall, formall, or finall, but faith alone. All other gifts & graces, as hope, loue, the feare of God, are necessarie to saluation, as signes thereof, & consequents of faith. Nothing in mā concurs as any cause to this worke but by faith alone. And faith it selfe is no principall but only an instrumentall cause

by we receiue, apprehend, and apply Christ and his righteousnes for our iustification.

Reason I. Iohn. 3. 14. 15. *As Moses lift vp the serpent in the wildernesse, so must the sonne of man be lift vp: that who soeuer beleueth in him should not perish but haue eternall life*. In these wordes Christ makes a comparison on this manner: when any one of the Israelites were stung to death by fiery serpents: his cure was not by any phisicke surgery, but onely by the casting of his eye vp to the brazen serpent, which Moses had erected by Gods commandement: euen so in the cure of our soules, when we are stung to death by sinne, there is nothing required within vs for our recouery, but onely that we cast vp and fixe the eye of our faith on Christ and his righteousnes.

Reason II. *The exclusiue formes of speech vsed in scripture proue thus much. we are iustified freely, not of the lawe, not by the lawe, without the lawe, without workes, not of workes, not according to workes, not of vs, not by the workes of the lawe but by faith. Gal, 2. 16. Al boasting excluded: onely beleue.*

Luc.

LUC. 8. 50. These distinctions, wherby works and the law are excluded in the worke of iustification, doe include thus much: that faith alone doth iustifie.

Reason III. Very reason may teach thus much: for no gift in man is apt and fit as a spirituall hand to receiue and applie Christ and his righteousness vnto a sinner, but faith. Indeede loue, hope, the feare of God and repentance, haue their seueral vses in men, but none serue for this ende to apprehende Christ and his merits; none of them all haue this receiving propertie: and therefore there is nothing in man, that iustifieth as a cause but faith alone.

Reason IV. The iudgement of the ancient Church. Ambr. on Rom. 4. *They are blessed to whome* WITHOUT ANY LABOUR OR VVORKE DONE, *iniquities are remitted and sinne couered: NO VVORKES OF REPENTANCE required of them, but* ONELY THAT THEY BELIEVE. & cap. 3. *Neither working any thing, nor requiting the like, are they iustified by* FAITH ALONE *through the gift of God. And, 1. Cor. 1. This is appointed of god that who soeuer* belee-

^b de verbis

Dom. ser. 40.

^c supra Cant.
serm. 22.

beleeueth in Christ, shalbe saued without any worke BY FAITH ALONE, freely receiuing remission of sinnes. ^b Augustine, There is ONE propitiation for all sinnes, to beleue in Christ. Helyc. on Levit lib. i. c. 2. Grace vvhich is of mercy is APPREHENDED BY FAITH ALONE, and not of workes. Bern. ^c whosoever is pricke for his sinnes and thirsteth after righteousness, let him beleue in thee, who iustificeth the sinner, and beeing iustified by FAITH ALONE, he shall haue peace with God. Chrysost. on Gal. 3. They said, he which resteth on faith alone, is cursed: but Paul sheweth, that he is blessed vvhich resteth ON FAITH ALONE. Basil. de humil. Let man acknowledge himselfe to want true iustice, and that he is iustified ONELY BY FAITH in Christ. Origen. on c. 3. Rom. we thinke that a man is iustified by faith without the works of the law: and he saith that iustification by faith alone sufficeth, so as a man onely beleeuing may be iustified. And, Therefore it lieth upon vs —, to search who was iustified by faith vvitout workes. And for an example, I thinke upon the theefe who beeing crucified with Christ cried

cried vnto him, Lord remember me when thou commeſt into thy kingdome: and there is no other good worke of his mentioned in the Goſpell: but for this alone faith, Ieſus ſaith vnto him, This night thou ſhalt be with me in Paradiſe.

III. Difference.

The third difference about iuſtification is concerning this point, namely how farforth good works are required thereto.

The doctrine of the Church of Rome is, that there be two kindes of iuſtification: the firſt and the ſecond, as I haue ſaide. The firſt is, when one of an euill man is made a good man: and in this, workes are wholly excluded, it beeing wholly of grace. The ſecond is, when a man of a iuſt man is made more iuſt. And this they will haue to proceed from works of grace: for (ſay they) as a man when he is once borne can by eating and drinking make himſelfe a bigger man, though he could not at the firſt make himſelfe a man: euen ſo a ſinner hauing his firſt iuſtification, may afterward by grace make himſelf more iuſt.

iust. Therefore they hold these two things:
 I. That good workes are meritorious causes of the second iustification, which they tearme Actuell: II. that good workes are means to increase the first iustificatiō, which they call Habituell.

Now let vs see how farreforth we must ioyne with them in this point. Our consent therefore stands in three conclusions.

I. That good workes done by them that are iustified doe please God, and are approoued of him, and therefore haue a reward.

II. Good workes are necessarie to saluation two waies: first, not as causes thereof, either conseruant, adiuuant, or procreant: but onely as consequents of faith: in, that they are inseperable companions and fruits of that faith, which is indeede necessarie to saluation. Secondly they are necessarie as markes in a way, and as the way it selfe directing vs vnto eternall life.

III. We hold and belecue, that the righteous man, is in some sort iustified by works: for so the holy Ghost speaketh plainly and truly, Iam. 2. 21. *that Abraham vvas iustified by works.*

Thus

Thus farre we ioyne with them: and the very difference is this. They say, we are iustified by works, as by causes thereof: we say, that we are iustified by workes as by signes & fruits of our iustification before God, and no otherwise: and in this sense must the place of S. James be vnderstoode, that Abraham was iustified, that is, declared and made manifest to be iust indeede by his obedience, and that euen before God. Nowe that our doctrine is the truth, it will appeare by reasons on both parts.

Our reasons.

I. Rom. 3. 28. *we conclude that a man is iustified by faith without the vvorkes of the law.* Some answer, that ceremoniall workes be excluded here: some, that morall workes: some, workes going before faith. But let them deuise what they can for themselves: the truth is, that Paul excludeth all workes whatsoever, as by the very text will appeare. For v. 24. he saith, *we are iustified* FREELY *by his grace:* that is, by the meere gift of God: giuing vs to vnderstand, that a sinner in his iustification

tion is meere paffiue, that is, doing nothing
 on his part whereby God should accept him
 to life euerlasting. and v. 27. he saith, iustifi-
 cation by faith *excludeth all boasting*: and
 therefore all kinde of workes are thereby
 excluded; and specially such as are most of
 all the matter of boasting, that is, good
 workes. For if a sinner, after that he is iustifi-
 ed by the merit of Christ, were iustified
 more by his owne workes, then might he
 haue some matter of boasting in himselfe.
 And that we may not doubt of Pauls mea-
 ning, consider and read Eph. 2.8,9. *By grace*
(saith he) you are saved through faith: & that
not of your selues, it is the gift of God: not of
works least any man should boast him selfe.
 Here Paul excludes all and euery worke, and
 directly workes of grace themselues: as ap-
 pears by the reason following, *For we are*
his workmanship CREATED in Christ Iesus
 VNTO GOOD VWORKS: VVHICH GOD HATH
 ORDAINED *that we should walke in them.*
 Nowe let the Papists tell me, what be the
 workes which God hath prepared for men
 to walke in, and to which they are regene-
 rate,

rate, vnles they be the most excellent works of grace: and let them marke, how Paul excludes them wholly from the worke of iustification and saluation.

II. Gal. 5. 3. *If ye be circūcised, ye are bound to the vvhole law, and ye are abolished from Christ.* Here Paul disputeth against such men as would be saued partly by Christ, and partly by the workes of the lawe: hence I reason thus. If a man will be iustified by workes he is bound to fulfill the whole law, according to the rigour thereof: that is Pauls ground. I now assume: no man can fulfill the lawe according to the rigour thereof: for the liues and workes of most righteous men are imperfect, and stained with sinne: and therefore they are taught euery daie, to say on this manner; *forgiue vs our debts.* Againe our knowledge is imperfect, and therefore our faith, repentance, and sanctification is answerable. And lastly the regenerate man is partly flesh and partly spirit: and therefore his best works are partly frō the flesh, & in part onely spirituall. Thus then for any man to be bound to the rigour of the whole law, is

as

as much as if he were bound to his owne damnation.

III. Election to saluation is of grace without workes: therefore the iustification of a sinner is of grace alone without works. For it is a certen rule, that the cause of a cause is the cause of a thing caused. Now grace without workes is the cause of election, which election is the cause of our iustification: and therefore grace without workes is the cause of our iustification.

IIII. A man must first be fully iustified before he can doe a good worke: for the person must first please God before his workes can please him. But the person of a sinner cannot please God till he be perfectly iustified: and therefore till he be iustified, he can not doe so much as one good worke. And thus good works cannot be any meritorious causes of iustification, after which they are both for time, and order of nature. In a word, whereas they make two distinct iustifications: we acknowledge that there be degrees of sanctification, yet so as iustificatio is onely one, standing in remission of sinnes
and

and Gods acceptation of vs to life euerlasting by Christ; and this iustification hath no degrees but is perfect at the very first.

Obiections of Papists.

Psal. 7. 8. *Iudge me according to my righteousness.* Hence they reason thus, if David be iudged according to his righteousness then may he be iustified thereby, but David desires to be iudged according to his righteousness: and therefore he was iustified thereby. *Ans.* There be two kinds of righteousness, one of the person, the other of the cause or action. The righteousness of a mans person, is whereby it is accepted into the fauour of God into life eternall. The righteousness of the action or cause is, when the action or cause is iudged of God to be good and iust. Now David in this psalme, speaketh onely of the righteousness of the action, or innocency of his cause, in that he was falsly charged to haue sought the kingdome. In like manner it is said of Phineas, Psal. 166. 31. that his fact in killing Zimri and Cosbie, *was imputed to him for righteousness:* not because

it was a satisfaction to the lawe, the rigour whereof could not be fulfilled in that one worke; but because God accepted of it as a iust worke, and as a token of his righteousness and zeale for Gods glory.

I I. Obiect. The Scripture saith in sundrie places, that men are blessed which doe good workes. *Psal. 119. 1. Blessed is the man that is upright in heart, and walketh in the law of the Lord.* *Ans.* The man is blessed that endeaoureth to keepe Gods commandments. Yet is he not blessed simply, because he doth so; but because he is in Christ, by whome he doth so: and his obedience to the lawe of God is a signe thereof.

I I I. Obiect. When man confesseth his sinnes and humbleth himselfe by praier and fasting, Gods wrath is pacified and staied: therefore prayer and fasting are causes of iustification before God. *Ans.* Indeede men that truely humble themselves by praier and fasting, doe appease the wrath of God: yet not properly by these actions, but by their faith expressed and testified in them, whereby they apprehend that which appeaseth
Gods

Gods wrath, euen the merits of Christ, in whome the father is well pleased; and for whose sake alone he is well pleased with vs.

I V. Object. Sundrie persons in Scripture are commended for perfection: as Noe, and Abraham, Zacharie, and Elizabeth: and Christ biddeth vs all be perfect; and where there is any perfection of workes, there also workes may iustifie. **Ansu.** There be two kinds of perfection: perfection in parts, and perfection in degrees. Perfection in part is, when beeing regenerate, and hauing the seedes of all necessarie vertues, we endeavour accordingly to obey God, not in some few, but in al and euery part of the law: as Iosias turned vnto God *according to all the law* of Moses. Perfection in degrees is, when a man keepeth euery commandement of God, and that according to the rigour thereof, in the very highest degree. Nowe then wheras we are commanded to be perfected, and haue examples of the same perfection in Scripture: both commandements and examples must be vnderstood of perfection in parts, and not of perfection in degrees, which

cannot be attained vnto in this life; though we for our partes, must daily strue to come as neare vnto it, as possibly we can.

V. *Obiect.* 2. Cor. 4. 17. *Our momentary afflictions worke vnto vs a greater measure of glorie:* now if afflictions worke our saluation, then workes also doe the same.

Ans. Afflictions worke saluation, not as causes procuring it, but as meanes directing vs therto. And thus alwaies must we esteem of workes, in the matter of our saluation, as of a certen way, or a marke therein, directing vs to glory, not causing and procuring it: as Bernard saith they are, *VIA REGNI NON CAUSAE regnandi.* *The way to the kingdome, not the cause of raigning there.*

*Lib. de grat.
& lib. arbis.*

VI. *Obiect.* Wee are iustified by the same thing whereby we are iudged: but we are iudged by our good workes: therefore iustified also. *Ans.* The proposition is false: for indgement is an act of God, declaring a man to be iust that is already iust: and iustification is an other distinct act of God, whereby he maketh him to be iust, that is by nature vniust. And therefore in equitie the last
iudge-

iudgement is to proceed by workes: because they are the fittest meanes to make triall of euery mans cause, and serue fitly to declare whome God hath iustified in this life.

VII. Obiect. Wicked men are condemned for euill workes: therefore righteous men are iustified by good workes. *Ans.* The reason holdeth not: for there is great difference betweene euill and good workes. An euill worke is perfectly euill, and so deserueth damnation: but there is no good work of any man that is perfectly good: and therefore cannot iustifie.

VIII. Obiect. To beleue in Christ is a worke, and by it we are iustified: and if one worke doe iustifie, why may we not be iustified by al the works of the law. *Ans.* Faith must be considered two waies: first, as a worke, quality, or vertue: secondly as an Instrument, or an hand reaching out it selfe to receiue Christs merit. And we are iustified by faith, not as it is a worke, vertue, or quality; but as it is an instrument to receiue and apply that thing whereby we are iustified. And therefore it is a figuratiue speech to say,

we are iustified by faith. Faith considered by it selfe maketh no man righteous: neither doth the action of faith which is to apprehend iustifie; but the object of faith, which is Christs obedience apprehended.

These are the principall reasons commonly vsed: which as we see, are of no moment. To conclude therefore we hold: that works concur to iustification, and that we are iustified thereby as by signes and effects, not as causes: for both the beginning, middle, and accomplishment of our iustification is onely in Christ: and herevpon Iohn saith, *If any man* (being alreadie iustified) *sinne, we have an Advocate with the father, Iesus Christ and he is the propitiation for our sinnes.* And to make our good workes meanes or causes of our iustification, is to make every man a Saviour to himselfe.

The V. point. Of merits.

By *merit*, we vnderstand any thing or any worke, whereby Gods fauour and life euerlasting is procured; and that for the dignitie and excellencie of the worke or thing done:

done: or, a good worke done, binding him that receiueth is to repay the like.

Our Consent.

Touching merits, we consent in two conclusions with them. The first conclusion, that merits are so far forth necessarie, that without them there can be no saluation.

The second, that Christ our Mediatour & Redeemer, is the roote and fountaine of all merit.

The dissent or difference.

The popish Church placeth merits within man, making two sorts thereof: the merit of the person, and the merite of the worke. The merite of the person, is a dignitie in the person, whereby it is worthy of life euerlasting. And this (as they say) is to be found in Infants dying after baptisme, who though they want good workes, yet are they not voide of this kinde of merite, for which they receiue the kingdome of heauen. The merit of the worke, is a dignitie or excellencie in the worke, whereby it is made fitte and ina-

led to deserue life euerlasting for the doer. And workes(as they teach) are meritorious two waies: first, by couenant, because God hath made a promise of reward vnto them: secondly, by their owne dignitie, for Christ hath merited, that our workes might merit. And this is the substance of their doctrine. From it we dissent in these points.

I. We renounce all personall merits, that is, all merits within the person of any meere mā. II. And we renounce al merit of works, that is, all merit of any worke done by any meere man whatsoeuer. And the true merit whereby we looke to attaine the fauour of God, & life euerlasting, is to be found in the persō of Christ alone: who is the storehouse of all our merits: whose prerogatiue it is, to be the person alone in whō God is wel pleased. Gods fauour is of infinite dignitie, & no creature is able to doe a worke that may countervayle the fauour of God, saue Christ alone: who by reason of the dignitie of his person, beeing not a meere man but God-man, or Man-God, he can doe such workes as are of endlesse dignitie euery way answerable

ble to the fauour of God: and therefore sufficient to merit the same for vs. And though a merit or meritorious worke agree onely to the person of Christ, yet is it made ours by imputation. For as his righteousness is made ours, so are his merits depending thereon: but his righteousness is made ours by imputation, as I haue shewed. Hence ariseth another point, namely that as Christs righteousness is made ours really by imputation to make vs righteous: so we by the merit of his righteousness imputed to vs, doe merit and deserue life euerlasting. And this is our doctrine. In a word, the Papist maintaineth the merits of his owne workes: but we renounce them all, and rest onely on the merit of Christ. And that our doctrine is truth, and theirs falshood, I will make manifest by sundrie reasons; and then answer their arguments to the contrarie.

Our reasons.

The first shall be taken from the properties and conditions that must be in a worke meritorious, and they are fowre. I. A man
must

must doe it of himselfe, and by himselfe: for if it be done by another, the merite doth not properly belong to the doer. II. A man must doe it of his owne freewill and pleasure, not of due debt; for when we doe that which we are bound to doe, we doe no more but our dutie. III. The worke must be done to the profit of an other, who thereupon must be bound to repay the like. IV. The reward and the worke must be in proportion equall, for if the reward be more then the worke, it is not a reward of desert, but a gift of good will. Hence followes a notable conclusion: *That Christs manhoode considered a part from his godhead, cannot merit at Gods hand: though it be more excellent every way then all both men and angels.* For being thus considered, it doth nothing of it selfe, but by grace receiued from the godhead; though it also be without measure. Secondly Christs manhoode is a creature, and in that regarde bound to doe whatsoever it doth. Thirdly, Christ as man cannot giue any thing to god, but that which he receiued from God: therefore cannot the manhoode properly by it selfe

selfe merit, but onely as it is personally vni-
ted vnto the godhead of the Sonne. And if
this be so, then much lesse can any meere
man, or any angel merit: yea it is a madnes to
thinke, that either our actions or persons
should be capable of any merit whereby we
might attaine to life eternall.

Reason II. Exod. 20 8. And shew mercie
vpon thousands in them that loue me, and
keepe my commandements. Hence I reason
thus: where reward is giuen vpon mercie,
there is no merit: but rewarde is giuen of
mercie to them that fulfill the law: therefore
no merit. What can we any way deserue,
when our full recompence must be of mer-
cie? And this appeares further by Adam: if
he had stood to this day, he could not by his
continuall and perfect obedience, haue pro-
cured a further increase of fauour at Gods
hand, but should onely haue continued that
happie estate in which he was first created.

Reason III. Scripture directly condem-
neth merite of workes. Rom. 6. 23. *The wva-*
ges of sinne is death: but THE GIFT OF GOD IS
eternall life through Iesus Christ our Lord.

sinners

The

The proportion of the argument required that S. Paul should haue said: The reward of good workes is eternall life, if life euerlasting could be deserued, which cannot: because it is a free gift. Againe, Tit. 3. 5. *We are saued not by vvorkes of righteousness which vve haue done, but according to his mercie he saued vs.* And Ephes. 2. v. 8, 10. *By grace you are saued through faith, and that not of your selues, it is the gift of God: not of works which God hath prepared that we should walke in them.* If any workes be crowned, it is certen that the sufferings of Martyrs shall be rewarded: now of them Paul saith, Rom. 8. 18. *The sufferings of this life are NOT VVORTHY of the glorie to come.* Where then is the value & dignitie of other works? To this purpose 'Ambr. saith, *The iust man though he be tormented in the brasen bull is still iust, because he iustificeth God, and saith he suffereth LESSE THEN HIS SINNES DESERVE.*

Reason I V. Whosoever will merit, must fulfill the whole law: but none can keepe the whole law: For if we say we haue no sinne we deceiue our selues, 1. Ioh. 1. And he that sinnes
against

against one commandement is guiltie of the whole law. And what can he merit, that is guiltie of the breach of the whole law?

Reason V. We are taught to pray on this manner, *Give vs this day our daily bread.* Wherein we acknowledge euery morsel of bread to be the meere gift of God without desert; and therefore must we much more acknowledge life eternall to be euery way the gift of God. It must needes therefore be a satanicall insolencie for any man to imagine, that he can by his workes merit eternall life, who cannot merit bread.

Reason VI. Consent of the auncient Church. * Bernard, *Those which we call our merits, are the way to the kingdome, and not*

*De interpol.
latione Da-
uid. 4. vol.
ps. 72.*

THE CAUSE OF RAIGNING. August. Manu-
ali. cap. 22. *All my hope is in the death of my
Lord. His death is my merit — : my MERIT
IS THE PASSION OF THE LORD. I shall not be
voide of merits, so long as Gods mercies are
not wanting.* Basil. on psal. 114. *Eternall rest is
reserued for them, which haue striuen law-
fully in this life: not FOR THE MERITS of their
doings, but upon the grace of the most bounti-
full*

full God, in which they trusted. August. on ps. 120. He crowneth thee, because he crowneth his owne gifts, not thy merits. And, psal. 142. Lord thou wilt quicken me in thy iustice, not in mine: not because I haue deserved it, but because thou hast compassion.

Obiectiōs of Papists.

Obiect. 1. In sundrie places of Scripture, promise of reward is made to them that beleeue and doe good workes: therefore our works doe merit; for a reward and merit be relatiues. *Ans.* Reward is twofold: of debt, and of mercie. Life euerlasting is not a reward of debt but of mercie, giuen of the good will of God, without any thing done of man. Secondly, the kingdome of heauen is properly an inheritance giuen of a father to a child, and therefore it is called a reward not properly, but by a figure or by resemblance. For as a workeman hauing ended his labour, receiveth his wages; so after men haue lead their liues & finished their course in keeping faith and good conscience, as dutifull children; God giueth them eternall life.

And

And herupon it is tearmed a reward. Thirdly, if I should graunt that life euerlasting is a deserued reward, it is not for our works, but for Christs merit imputed to vs, causing vs thereby to merit: and thus the relation stands directly betweene the Reward and Christs Merit applied vnto vs.

Obiect. II. Christ by his death merited that our works should merit life euerlasting.

Ans. That is false: all we finde in Scripture is, that Christ by his merit procured pardon of sinne, imputation of righteousness, and life euerlasting: and it is no where saide in the word of God, that Christ did merit, that our workes should merit: it is a dotage of their owne deuising. He died not for our good workes to make them able to satisfie Gods anger: but for our sinnes, that they might be pardoned. Thus much saith the Scripture, & no more. And in that Christ did sufficiently merit life eternall for vs, by his owne death: it is a sufficient prooffe that he neuer intended to giue vs power of meriting the same: vnles we suppose that at some time he giues more then is needefull. Againe, Christ in the
office

office of mediation as he is a King, Priest, and Prophet, admitteth no deputie or fellow. For he is a most perfect Mediatour, doing all things by himselfe, without the helpe of any. And the ministers that dispence the word are not his deputies, but reasonable and voluntarie instruments, which he vseth. But if men by workes can merit increase of grace and happines for themselves, then hath Christ partners in the worke of redemption: men doing that by him, which he doth of himselfe, in procuring their saluation. Nay, if this might stand, that Christ did merit, that our works should merit, then Christ should merit that our stained righteousness beeing for this cause not capable of merit, should nevertheless merit. I call it stained; because we are partly flesh and partly spirit: and therefore in our selues deseruing the curse of the law, though we be regenerate. Againe, for one good worke we doe, we haue many euil, the offence whereof defaceth the merit of our best deedes, and makes them too light in the balance of the law.

Obiect. III. Our workes merit by bargain

gaine or couenant, because God hath promised to reward them. *Ans.* The word of God sets downe two couenants: one legal, the other euangelicall. In the legall couenant life euerlasting is promised to workes, for that is the condition of the lawe; doe these things and thou shalt liue. But on this manner can no man merit life euerlasting, because none is able to doe all that the lawe requires; whether we respect the manner, or the measure of obedience. In the euangelicall couenant, the promises that are made are not made to any worke or vertue in man, but to the worker: not for any merit of his owne person or worke, but for the person and merite of Christ. For example, it is a promise of the Gospell, *Be faithfull vnto death, and I will giue thee the crowne of life.* Revelat. 2.10. Here the promise is not made to the vertue of fidelitie, but to the faithfull person; whose fidelitie is but a token that he is in Christ: for the merit of whose obediēce god promisetht the crowne of life: and therefore Christ saith further: *I come quicklie and will giue to euery man according to his workes,* marke, he saith

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not

not to the worke or for the worke, but to the worker according to his workes. And thus the bōd of al other promises of the Gospel, in which god willingly bindes himselfe to reward our workes, doe not directly concerne vs, but haue respect to the person, and obedience of Christ, for whose sake alone God bindes himselfe as debter vnto vs, and giues the recompence or reward, according to the measure of our faith testified by our workes. And therefore it cannot be truely gathered: that workes doe merit by any promise or covenant, passed on Gods part to man. Some may say, if workes merit not why are they mentioned in the promises? I answere, not because they merit, but because they are tokens that the doer of the worke is in Christ, for whose merite the promise shall be accomplished.

Obiect. VI. Good works are perfect and without fault, for they are the workes of the holy ghost, who cannot sinne: therefore they merite. *Ans.* If workes did proceed onely and immediatly from the holy ghost, there could not be any fault in them: but our
workes

works come from the holy ghost, in and by the will and vnderstanding of man: & by this meanes they are tainted with sinne: as water in the fountaine is both cleare and sweete, yet the streames thereof passing through the filthy channell, are defiled thereby. Againe they reason thus; That which we are bound to doe hath no fault in it; but we are bound to doe good workes: therefore they are perfect. *Ans.* The proposition must be expounded: that which we are bound to doe, in it selfe, according to the intention of the commander, hath no fault: or, that which we are bound to doe according as we are bound to doe it, hath no fault, yet in regard of the intention of the doer, or in regard of our manner of doing, it may be faultie.

Obiect.V. Christ saith Revel. 3. 4. that the faithfull in the Church of Sardis *shall walk with him in white: for they are worthy:* therefore beleeuers merit. *Ans.* Euery beleeuer is worthy to walke with Christ: yet not worthy in himselfe, but in Christ, to whome he is vnited, and made bone of his bone, & flesh of his flesh. And by reason of this coniuncti-

on it is, that men are said to be worthy, because they are enriched with Christs merits and righteousness.

Obiect. VII. 2. Tim. 4. 8. Everlasting life is tearmed *a crowne*, and *a crowne of righteousness* to be given of a iust iudge: therefore man for his part by his workes deserues the same.

Ans. Everlasting life is called a crowne onely in resemblance. For as he which runneth a race, must continue and runne to the ende, and then be crowned: euen so must we continue to walke in good works vnto the end, and then receiue eternall life. And it is called a crowne of righteousness, not because it belongs to any man by due and desert; but because God hath bound himselfe by a promise to giue it, in performing whereof he is tearmed iust: and by vertue of this promise, it is obtained and no otherwise. These are the principall obiections, by which we may iudge what the rest are. And thus we see what is the truth, namely that merit is necessarie to saluation; yet neither merite of mans worke, or person, but the merit of Christ imputed to vs, whereby we beeing
in

in him do procure and deserue the fauour of God and life eternall.

The sixt point. Of satisfaction.

Our consent.

Conclus.I. First, we acknowledge and hold Ciuill or Politike satisfaction: that is, a recompence for iniuries, and damages offered any way to our neighbours. This Zacheus practised, when at his conuersion he restored foure-fold, things gotten by forged cauillation. Againc by ciuill satisfaction I vnderstand, the imposition of fines, mulcts, and penalties vpon offenders, and the inflicting of death vpon malefactours. For all these are satisfactions to the lawe, and societies of men when they are wronged. All these we maintaine as necessarie, for neither Church, nor common wealth can well be without them: considering they are notable meanes to vphold ciuill peace; and otherwhiles they are fruites of true faith, as the satisfaction of Zacheus was.

Conclus. II. We acknowledge canonick or Ecclesiasticall satisfaction: and that is, when any hauing giue offence to the church of God or any part thereof, do make an open publike testimonie of their repentance. Miriam for murmuring aganſt Moſes, was ſtricken with leproſie, and afterward by his prayer ſhee was clenſed, and yet for all that ſhee muſt go ſeuen dayes out of the tent and congregation, that ſhee might make a kinde of ſatisfaction to the people for her treſpaſſe. And in the old teſtament, ſackcloth and aſhes were ſignes of their ſatisfaction.

Conclus. III. We hold that no man can be ſaued, vnles, he make a perfect ſatisfaction to the iuſtice of God for all his finnes: becauſe God is infinite in iuſtice, and therefore will either exact an euerlaſting puniſhment, or ſatisfaction for the ſame.

The diſſent or difference

The points of our difference and diſſent are theſe. The Church of Rome teacheth and beleeueth, that Chriſt by his death hath made a ſatisfaction for all the finnes of men,
and

and for the eternall punishment of them all: yet so, as they themselues must satisfie the iustice of God for the temporall punishment of their offences, either on earth or in purgatorie. We teach and beleue, that Christ by his death and passion hath made a perfect and all-sufficient satisfaction to the iustice of God for all the sinnes of men, and for the whole punishment thereof both eternal and temporall. Thus we differ, and herein we for our parts must for euer stand at difference with the: so as if there were no more points of variance but this one, it should be sufficient to keepe vs alwaies from vniting our religions, and cause vs to obey the voice of Christ, *Come out of her my people*. For as in the former points, so in this also, the Papists erre, not in circumstance, but in the very foundation and life of religion.

Our reasons.

I. A satisfaction that is made imperfect either directly or by consequent, is indeede no satisfaction at all. But the Papists make Christs satisfaction imperfect, in that they

Super. lib. 3.
dist. 19. concl.
5.

do adde a supply by humane satisfactions: & thus much a learned schoolman, Biel in plain words confessed. *Although (saith he) the passion of Christ be the principall merit, for which grace is conferred, the opening of the kingdome and glorie; yet* IS IT NEVER THE ALONE AND TOTAL MERITORIOUS CAUSE: *it is manifest, because alwaies vvith the merit of Christ, there concurreth some vvorke, as the merit of congruitie or condignitie of him that receiveth grace or glorie, if he be of yeares and haue the vse of reason: or of some other for him, if he want reason.* For that which admitts a supply by an other, is imperfect in it selfe. Therefore humane satisfactions cannot stand. Learned Papists make answere, that Christs satisfaction and mans may stand well together. For (say they) Christs satisfactions is sufficient in it selfe to answer the iustice of God for all sinne and punishment: but it is not sufficient to this or that man till it be applyed: and it must be applied by our satisfaction made to God for the temporall punishment of our sinnes. But I say againe, that mans satisfaction can be no
meanes

meanes to apply the satisfaction of Christ: and I prooue it thus. The meanes of applying Gods blessings and graces vnto man are twofold: some respect God himfelfe, and some respect man. Those which respect God, are such whereby God on his part doth offer and conuay his mercies in Christ vnto man: of this sort are the preaching of the word, baptisme, and the Lords supper, and these are as it were the hand of God whereby he reacheth downe and giueth vnto vs Christ with all his benefits. The other meanes of applying on mans part, are those whereby the saide benefites are receiued. Of this sort there is onely one, namely faith, whereby we beleue that Christ with all his benefits belong vnto vs. And this is the hand of man whereby he receiueth Christ as he is offered, or exhibited by God in the word and sacraments. As for other meanes beside these, in Scripture we finde none. Foolish therefore is the answer of the Papist, that make mens satisfactions meanes to apply the satisfaction of Christ vnto vs: for by humane satisfactions, Christs is neither offered

offered on Gods part, nor yet receiued on mans part: let them prooue it if they can. Others, not content with this their former answer, say; that our satisfactions doe nothing derogate from the satisfaction of Christ: because our works haue their dignitie & merit from Christs satisfaction: he meriting that our workes should satisfie Gods iustice for temporall punishments. But this is also absurd and false, as the former was. For if Christ did satisfie that man might satisfie; then Christ doth make euery beleeuer to be a Christ, a Iesus, a Redeemer, & a Priest in the same order with his owne selfe. But to make sinfull man his owne redeemer, though it be but from temporall punishments, is a doctrine of deuils. For the holy Ghost teacheth that the

Hebr. 7. 24. priesthood of Christ is incommunicable, & cannot passe from him to any other. Nowe to make satisfaction for sinne or any part of the punishment thereof, is a dutie, or a part of Christ his priesthood, and therefore to make satisfaction is a worke that cannot passe frō his person to the person of any man. Againe, if Christ by his satisfaction giue power to
man

man to satisfie, then man doth satisfie by Christ, and Christ beside his owne satisfaction vpon the crosse, must daily satisfie in man, to the ende of the world: but this cannot be, for Christ vpon the crosse, when death was vpon him, said, *It is finished*, that is, I haue fully satisfied for all the sinnes of mankind, both in respect of the fault and punishment. As for Christs buriall and resurrection which followed his death, they serued not to satisfie but to confirme and ratifie the same. Againe Paul saith, 2. Cor. 5. 12. He that knew no sinne was made *sinne for vs*, that is, the punishment of sinne for vs; but if the Church of Rome say true, that Christ doth daily satisfie, then Paul spake too short, and should haue saide further, that Christ was made sinne *for vs, and in vs too*: and that God was not onely in Christ but *also in vs* reconciling the world to himselfe. But Paul neuer knew this learning: and therefore let them turne themselues which way they will, by putting a supplement to Christs satisfaction, they doe indeed annihillate the same.

Reason II. In sundrie places of Scripture,

ture, especially in the Epistles of Paul: we are said to be redeemed, iustified, and saued *Freely*: which word *freely*, doth import that we are iustified and saued without any thing done on our part or by our selues in the matter of our saluation: and if this be so, then can we doe nothing at all that may satisfie the iustice of God for the least punishment of our sinnes. If we satisfie in our own persons we are not saued freely: and if we be saued freely, we make no satisfaction at all.

Reason III. We pray daily, *forgiue vs our sinnes*: now to plead pardon, & to satisfie for our sinnes be contrary: and for all things, for which we can make satisfactiō, we neede not crave a pardon; but we are taught in the foresaid petition wholly and onely to vse the plea of pardon for our sinnes, and therefore we acknowledge that we cannot make any satisfaction at all.

Reason IV. The iudgement of the ancient Church. Tertul. de Baptism. *Guiltines beeing taken away, the PUNISHMENT IS ALSO TAKEN AWAY.* August. *Christ, by taking upon him the punishment and not the fault,*
hath

*'SOM. 37.
de verbis
Apost.*

hath done away both the fault and THE PUNISHMENT. And Tom. 10. hom. 5. he saith, when we are gone out of this world, there will remaine no compunction or satisfaction. Some newe Editions haue toisted in the worde [*aliqua*] and so haue turned the sense on this manner: *There will remaine no compunction or some satisfaction.* But this is flatte against Augustines meaning who saith a litle before, *that when the way is ended there is no compounding of our cause with any.* Chrysost. proem. in Esa. *Say not to me, I haue sinned: how shall I be freed from so many sinnes? Thou canst not: but thy God can. Yea, and he will so blot out thy sinnes that there shall REMAINE NO PRINT OF THEM: which thing befalls not the body, for when it is healed there remaines a skarre: but God as soone as he exempts thee from punishment, he giueth thee iustice.* Ambrose saith, *I reade of Peters teares, but I read not OF HIS SATISFACTION.* Againe, Let vs adore Christ that he may say vnto vs, *fear not thy sinnes of this world, nor the waues of bodily sufferings: I haue remission of sinnes.* Hierome saith in Psal. 31. *The sinne that is covered*

Luc. 22. Petrus in negat.

De bono mor

couered is not seene, the sinne that is not seene is not imputed: that which is NOT IMPUTED, IS NOT PUNISHED. Chrysostome in Matth. hom. 44. Among all men, some indure punishment in this life and the life to come: others in this life alone: others alone in the life to come: others neither in this life nor the life to come. There alone, as Dives, who was not lord so much as of one droppe of water. Here alone, as the incestuous man among the Corinthians. Neither here nor there, as the Apostles and Prophets, as also Iob and the rest of this kinde: for they indured NO SUFFERINGS FOR PUNISHMENT, but that they might be knowne to be conquerours in the fight.

Obiections of Papists.

I. Obiect. Levit. 4. Moses according to Gods commaundement prescribed seuerall sacrifices for seuerall persons; and they were meanes of satisfaction for the temporall punishments of their daily sinnes. *Ans.* Those sacrifices were onely signes and types of Christs satisfaction to be offred to his father in his alone sacrifice vpon the crosse: and whoso-

whosoever offered any sacrifice in the olde testament, did thus and no otherwise esteem of it, but as a type and figure of better things. Secondly, the laide sacrifices were satisfactions to the Church, whereby men did testifie their repentance for their offences, and likewise their desire to be reconciled to God and men. And such kinde of satisfactions, we acknowledge.

II. Obiect. Men, whose sinnes are all pardoned, haue afterward sundrie crosses and afflictions laide vpon them, vnto the ende of their daies: therefore in all likelihoode they make satisfaction to God for temporall punishments. As for example, the Israelites for murmuring against the Lord in the wilderness were barred all from the lande of promise: and the like befell Moses and Aaron for not glorifying God, as they should haue done at the waters of strife. *Ans.* Man must be considered in a twofold estate, as he is vnder the law, and as he is vnder grace. In the first estate, all afflictions are curses or legall punishments, be they little or great: but to them that are in the second estate and beleue

leeue in Christ, though the same afflictions remaine, yet doe they change their habite or condition, and are the actions of a Father seruing to be trialls, corrections, preuentings, admonitions. 1. Cor. 11. 32. *When we are iudged, we are nurtered of the Lord* and Heb. 12. 7. *If we indure chastisement, God offereth him selfe vnto you as children.* and Chrysost. saith, 1. Cor. hom. 28. *When we are corrected of the Lord, it is more for our admonition then damnation: more for a medicine then for a punishment: more for a correction then for a penaltie.* And whereas God denyed the beleeuing Israelites, with Moses and Aaron to enter into the land of Canaan, it cannot be prooued that it was a punishment or penaltie of the lawe vpon them. The scripture saith no more but that it was an admonition to all men in all ages following, to take heed of like offences, as Paul writeth, *All these things came vnto them for ensamples, and were written for our admonition,* 1. Corinth. 10. 11.

Obiect. III. David was punished after his repentance for his adulterie, for the child died,

died, and he was plagued in his owne kinde, in the incest of Absolon: and when he had numbred the people he was yet punished in the death of his people after his owne repentance. *Ans.* I answer as before that the hand of God was vpon Dauid after his repentance: but yet the iudgements which befell him were not curses vnto him properly, but corrections for his sinnes, and trialls of his faith, and meanes to prevent further sinne, & to renewe both his faith and repentance: as also they serued to admonish others in like case; for Dauid was a publike person and his sinnes were offensive, both within the Church of God and without.

Obiect. IV. The Prophets of God, when the people are threatned with the plague, famine, sword, captiuitie, &c. exhorte them to repent and to humble themselues in sackcloth and ashes; and thereby they turned away the wrath of God that was then coming forth against them. Therefore by temporall humiliation, men may escape the temporall punishments of the Lord. *Ans.* Famine, sword, banishment, the plague, and
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other iudgements sent on Gods people, were not properly punishments of sinne but onely the corrections of a father whereby he humbled them that they might repent : or thus, they were punishments tēding to correctiō, not seruing for satisfaction. And the punishments of God are turned from them, not because they satisfie the iustice of God in their owne sufferings, but because by faith they lay houlde on the satisfaction of the Mesias, and testifie the same by their humiliation & repentance.

Obiect.V. Dan. 4. ²⁷24. Daniel giueth this counsell to Nabuchadnezar, *redeeme thy sinnes by iustice and thine iniquities by almes deedes*. Behold (say they) almes deedes are made a meanes to satisfie for mans iniquities. *Ans.* The word which they translate to *redeeme*, (as the most learned in the Chalde tongue with one consent auouch) doth properly signifie to breake off, as if the Prophet should say: O King, thou art a mightie Monarch, & to inlarge thy kingdome thou hast vsed much iniustice & crueltie, therefore now repent of thine iniquitie, and breake off these

these thy sinnes, testifie they repentance by doing iustice, and giue almes to the poore whome thou hast oppressed. Therefore here is nothing spoken of satisfaction for sinne, but onely of testification of repentance by the fruits thereof.

Obiect.VI. Math.3.2. Doe penance; and bring forth fruits worthy of penance, which (say they) are works of satisfaction inioyned by the priest. *Ans.* This text is absurd: for the word μετανοείτε, signifieth thus much, *change your mindes* from sinne to God, and testifie it by good workes, that is, by doing the duties of the morall lawe; which must be done, not because they are meanes to satisfie Gods iustice for mans sinne, but because they are fruits of that faith and repentance which lies in the heart.

Obiect.VII. 2. Cor. 7. 10. Paul setteth downe sundrie fruits of repentance: whereof the last is *revenge*, wherby repētant persons punish themselves, thereby to satisfie Gods iustice for the temporall punishment of their sinnes. *Ans.* A repentant sinner must take reuēge of himselfe, & that is onely to vse

all means which serue to subdue the corruption of his nature, to bridle carnall affections, and to mortifie sinne: and these kinde of actions are *restrainments* properly, and not punishments: and are directed against the sinne and not against the person.

Lastly, they make three workes of satisfaction, praier, fasting, and almes deeds. For the first, it is meere foolishnes to thinke, that man by prayer can satisfie for his sinnes. It is all one as if they had said, that a begger by asking of almes should deserue his almes: or, that a debter by requesting his creditour to pardon his debt, should thereby pay his debt. Secondly, fasting is a thing indifferent, of the same nature with eating & drinking, and of it selte conferreth nothing to the obtainement of the kingdome of heauen, no more then eating and drinking doth. Thirdly and lastly almes deedes cannot be workes of satisfaction for sinnes. For when we giue them as we ought, we doe but our dutie, wherevnto we are bound. And we may as well say, that a man by paying one debt, may discharge another: as to say that by doing his duty

dutie he may satisfie Gods iustice for the punishment of his sinnes. These we confesse be fruits of faith, but yet are they no workes of satisfaction: but the onely and all-sufficient satisfaction made to Gods iustice for our sinns, is to be found in the person of Christ, being procured by the merit of his death, & his obedience. And thus our doctrine touching satisfaction is cleared: and it is to be learned carefully of our common people, because the opinion of humane satisfaction is natural and stickes fast in the heart of naturall men. Herevpon when any haue sinned, and feelee touch of conscience any way, their manner is, then to performe some outward humiliation and repentance, thinking thereby to stoppe the mouth of conscience, and by doing some ceremoniall duties to appease the wrath of God for their sinnes. Yea, many thinke to satisfie Gods iustice by repeating the Creede, the Lords prayer, and the tenne Commandements, so foolish are they in this kinde.

The seventh point. Of Traditions.

Traditions, are doctrines deliuered from hand to hand, either by word of mouth, or by writing, beside the written word of God.

Our consent.

Conclus. I. We hold that the very word of God, hath beene deliuered by tradition. For first God reuealed his will to Adam by word of mouth: and renewed the same vnto the Patriarkes, not by writing, but by speech, by dreames, and other inspirations: and thus the word of God went from man to man for the space of two thousand and foure hundred yeres, vnto the time of Moles, who was the first pen-mā of holy scripture, For as touching the prophesie of Enoch, we commonly hold it was not penned by Enoch, but by some Iewe vnder his name. And for the space of this time, men worshipped God & held the articles of their faith by tradition, not from men but immediatly from God himselfe

himselfe. And the historie of the newe testament (as some say) for eightie yeares, as some others thinke, for the space of twenty yeares and more, went from hand to hand by tradition, till penned by the Apostles, or being penned by others was approoved by them.

Conclus. II. We hould that the Prophets, our Sauour Christ, and his Apostles, spake and did many things good and true which were not writtē in the scriptures: but came either to vs, or to our anctours onely by tradition. As 2. Tim. 3. 20. it is saide, that *Iannes and Iambres were the Magitians that withstood Moses*: nowe in the books of the old testament we shall not finde them once named, and therefore it is like, that the Apostle had their names by tradition, or by some writings then extant amōg the Iewes. So Hebr. 12. 21. the author of the Epistle recordeth of Moses, that when he sawe a terrible sight in Mount Sinai, he saide, *I tremble and am afraid*: which wordes are not to be found in all the bookes of the old testament. In the Epistle of Iude mention is made, *that*

the deuill (troue with Michaell the Archangel about the body of Moses : which point (as also the former) considering it is not to be found in holy writ, it seemes the Apostle had it by tradition from the Iewes. That the Prophet Isai was killed with a fullers clubbe is receiued for truth, but yet not recorded in Scripture: and so likewise that the virgine Marie liued and died a virgine. And in Ecclesiasticall writers many worthy sayings of the Apostles and other holy men are recorded, and receiued of vs for truth, which neuertheles are not set downe in the bookes of the old or new Testament. And many things we hold for truth not writtē in the word, if they be not against the worde.

Conclus. III. We hold that the Church of God hath power to prescribe ordinances rules, or traditiōs, touching time & place of Gods worshippe, and touching order and comelines to be vsed in the same: and in this regard, Paul, 1. Cor. 11.2. commendeth the Church of Corinth for keeping his traditions, and Act. 15. the Couucell at Ierusalem decreed that the Churches of the Gentiles should

should abstaine from blood, and from things strangled. This decree is tearmed a tradition, and it was in force among them so long as the offence of the Iewes remained. And this kind of traditions whether made by generall Councels or particular Synods, we haue care to maintaine and obserue; these caueats being remembred: first that they prescribe nothing childish or absurd to be done: secondly that they be not imposed as any parts of Gods worship: thirdly, that they be seuered from superstition or opinion of merit: lastly that the Church of God be not burdened with the multitude of them. And thus much we hold touching Traditions.

The difference.

Papists teach, that beside the written word, there be certain vnwritten traditions, which must be beleeued as profitable and necessarie to saluation. And these they say are twofold; Apostolicall, namely such as were deliuered by the Apostles and not written; and Ecclesiasticall, which the Church decreeth as occasion is offered. We holde that the Scrip-
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tures are most perfect, containing in them all doctrines needfull to saluation, whether they concerne faith or manners: and therefore we acknowledge no such traditions beside the written word, which shall be necessarie to saluation; so as he which belecueth them not, cannot be saued.

Our reasons.

Testimonie I. Deurr. 4. 2. *Thou shalt not adde to the wordes that I command thee, nor take anything therefrom*: therefore the written word is sufficient for all doctrines pertaining to saluation. If it be said that this commandement is spoken as well of the vn-written as of the written word, I answer: that Moses speaketh of the written word onely: for these very words are a certen preface which he set before a long cōmentarie made of the written lawe, for this ende to make the people more attentiuē, & obediēt.

Testimonie II. Isai 8. 20. *To the lawe and to the testimonie. If they speake not according to this word, it is because there is no light in them*. Here the Prophet teacheth
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what must be done in cases of difficultie. Men must not runne to the wizard or south-saier, but to the lawe and testimony, and here he commends the written word as sufficient to resolute all doubtles and scruples in conscience whatsoeuer.

Testimonie I I I. Iohn, 20.31. *These things were written that ye might beleue that Iesus is the Christ, and in beleeuing might haue euerlasting life.* Here is set downe the full ende of the Gospell, and of the whole written word: which is to bring men to faith and consequently to saluation: and therefore the whole scripture alone is sufficient to this ende without traditions. If it be said, that this place must be vnderstood of Christs miracles onely: I answered, that miracles without the doctrine of Christ and knowledge of his sufferings, can bring no man to life euerlasting, & therefore the place must be vnderstood of the doctrine of Christ and not of his miracles alone, as Paul teacheth, Gal. ~~1~~ 1:8-*If we or an Angel from heauen preach vnto you any thing BESIDE THAT which we haue preached, let him be accursed.*

curſed. And to this effect he blames them that taught but a diuers doctrine to that which he had taught, 1. Tim. 1. 3.

Testimonie IIII. 2. Tim. 3. 16, 17. *The vvhole Scripture is giuen by inspiration of God and is profitable to teach, to improoue, to correct, and to instruct in righteousnes, that the man of God may be absolute, beeing made perfect vnto euery good vvorke.* In these words be cōtained two arguments, to proue the sufficiencie of Scripture without vnwritten verities. The first: that which is profitable to these foure vses; namely, to teach all necessarie truth, to confute all errours, to correct faults in manners, and to instruct in righteousnes, that is, to informe all men in all good duties; that is sufficient to saluation. But Scripture serueth for all these vses: and therefore it is sufficient: and vnwritten traditions are superfluous. The secōd: that which can make the man of God, that is, Prophets, and Apostles, and the ministers of the word, perfect in all the duties of their callings: that same word is sufficient to make all other men perfect in all good workes. But Gods
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word is able to make the man of God perfect. Therefore it is sufficient to prescribe the true and perfect way to eternall life, without the helpe of vnwritten traditions.

V. The iudgement of the Church. Tertull. ^e saith, *Take from heretickes the opinions* ^{e de resur. carnis.} *which they maintaine vvith the heathen, that they may defende their questions by* SCRIPTURE ALONE, *and they cannot stande. Againe, We neede no curiositie after Christ Iesus, nor inquisition after the Gospell. When we beleene it, we desire to* BELEEVE NOTHING BESIDE: *for this we first beleene that there is* NOTHING MORE *which we may beleene. Hierome on Matth. 23. writing of an opinion that Iohn Baptist was killed, because hee foretold the comming of Christ, saith thus: This, because it hath not authoritie from Scriptures, may as easily be contemned as approoued. In which wordes, there is a conclusion with a* minor, *and the* maior *is to be supplied by the rules of logick thus. That which hath not authoritie from Scriptures, may as easily be contemned as approoued: but this opinion is so: therefore. Beholde a notable*

argument against all vnwritten traditions. Augustine booke 2.c.9.de doct.Christ. *In these things which are plainely set downe in Scripture, are found ALL THOSE POINTES WHICH CONTAIN FAITH AND MANNERS of living well.* Vicentius Lirinen.saith, *the Canon of the Scripture is perfect, and fully sufficient to it selfe* FOR AL THINGS.

Beside these testimonies, other reasons ther e be that serue to prooue this point.I. The practise of Christ & his Apostles, who for the confirmation of the doctrine which they taught, vsed alwaies the testimony of Scripture, neither can it be prooued, that they euer confirmed any doctrine by tradition. Act.26.22. *I continue vnto this day, witnessing both to small and great, saying, NONE OTHER THINGS THEN THOSE which the Prophets and Moses did say should come.* And by this we are giuen to vnderstand, that we must alwaies haue recourse to the written word, as being sufficient to instruct vs in matters of saluation. I I. If the beleeu- ing of vnwritten traditions were necessarie to saluation, then we must as well beleue the
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the writings of the auncient Fathers as well as the writings of the Apostles, because Apostolicall traditions are not else where to be found but in their bookes. And we may not beleene their sayings as the word of God, because they oftē erre being subiect to errour: and for this cause their authoritie, when they speake of traditions, may be suspected: and we may not alwaies beleene them vpon their word.

Obiections for Traditions.

First they alleadge, 2. Thess. 2. 15. where the Apostle biddes that Church keepe the *ordinances which he taught them either by worde or letter*. Hence they gather, that beside the written worde, there be vnwritten traditions, that are indeede necessarie to be kept and obeied. *Ans.* It is very likely, that this Epistle to the Thessalonians was the first that euer Paul writ to any Church, though in order it haue not the first place; and therefore at the time when this Epistle was penned, it might well fall out, that some things needefull to saluation were deliuered by word

word of mouth, not being as yet written by any Apostle. Yet the same things were afterward set downe in writing, either in the second epistle or in the epistles of Paul.

Obiect. II. That, *Scripture is Scripture*, is a point to be beleueed, but that is a tradition vnwritten; and therefore one tradition there is not written, that we are to beleuee.

Ans^r. That the bookes of the old and new Testament are Scripture, it is to be gathered and beleueed not vpon bare tradition, but from the very bookes themselves, on this manner. Let a man that is indued with the spirit of discerning, read the seuerall bookes, withall let him consider the professed author thereof which is God himselfe, and the matter therein contained, which is a most diuine and absolute truth full of pietie: the manner and forme of speach, which is full of maiestic in the simplicitie of words. The ende wherat they wholly aime, which is the honour and glorie of God alone, &c. and he shall be resolved that Scripture is Scripture, even by the Scripture it selfe. Yea, and by this meanes he may discerne any part of Scripture, from
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the writings of men whatsoeuer. Thus then scripture proves it selfe to be scripture: and yet we dispise not the vniversall consent or tradition of the Church in this case: which though it doe not perswade the conscience, yet is it a notable inducement to mooue vs to reverence, and regard the writings of the Prophets & Apostles. It will be said, where is it written that scripture is scripture? I answer, not in any one particular place or book of scripture, but in euery line and page of the whole bible to him that can read with the spirit of discerning, & can discerne the voice of the true pastour, as the sheep of Christ can doe.

Obiect, III Some bookes of the canon of the scripture are lost, as the *booke of the warres of God*. Num. 21. 14. *The booke of the iust.* Iosua. 10, 13. the bookes of Cronicles of the kings of Israel and Iuda. 1. King. 14. 19. the books of certain prophets, Nathan, Gad, Iddo, Ahiah, and Semiah: and therefore the matter of these bookes must come to vs by tradition. *Ans.* Though it be graunted that some bookes of Canonickall scripture be

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lost: yet the scripture still remaines sufficient because the matter of those bookes (so farforth as it was necessarie to saluation) is contained in these bookes of scripture that are now extant. Again, I take it to be a truth (though some thinke otherwise) that no part of the Canon is lost: for Paul saith, *what soeuer things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, &c.* Rom. 15. 4. Where he takes it for graunted, that the whole canon of holy Scripture was then extant. For if he had thought, that some bookes of scripture had beene lost, he would haue said: whatsoeuer was written and is now extant, was written for our learning and comfort. For bookes that are lost serue neither for learning nor comfort. Againe to hold that any bookes of scripture should be lost, calls into question Gods prouidence, and the fidelity of the Church, who hath the bookes of God in keeping, and is therefore called the pillar and ground of truth. And touching the bookes before mentioned, I answer thus: The booke of the warres of
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of God, Num. 21.14 . might be some short bill or narration of things done among the Israelites, which in the daies of Moses went from hand to hand . For sometime a booke in scripture, signifieth a *roule* or *Catalogue*, as the first chapter of Mathew, which containeth the genealogie of our Sauour Christ, is called *the booke of the generation of Iesus Christ*. Againe, the *booke of the iust*, and the bookes of Chronicles , which are said to be lost, were but as the Chronicles of England are with vs; euen politike recordes of the acts and euentes of things, in the kingdome of Iuda and Israel : out of which the Prophets gathered things necessarie to be knowne; and placed them in holy scripture. As for the bookes of Iddo, Ahiah, Semiah, Gad, and Nathan, they are contained in the bookes of the Kings and Chronicles, and in the bookes of Samuel , which were not written by him alone, but by sundry prophets, 1. Chr. 29.29. as also was the booke of Iudges. As for the books of Salomon which are lost, they did not concerne religion and matters of saluation , but were concerning

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matters of philosophy and such like things.

Obiect. IV. Moses in Mount Sina, beside the written lawe, receiued from God a more secret doctrine, which he neuer writ, but deliuered by tradition or worde of mouth to the Prophets after him: and this the Iewes haue now set down in their *Cabala*.

Ans. This indeede is the opinion of some of the Iewes, whome in effect and substance sundrie Papists follow: but we take it for no better then a Iewish dotage. For if Moses had known any secret doctrine beside the written law, he would neuer haue giuen this commandement of the said lawe, *thou shalt not adde any thing thereto.*

Obiect. V. Heb. 5. 12. Gods worde is of two sortes *milke* and *strong meate*. By milke we must vnderstand the word of God written wherein God speakes plainly to the capacitie of the rudest: but strong meate is vnwritten traditions, a doctrine not to be deliuered vnto all, but to those that growe to perfection. *Ans. vv.* We must knowe, that one and the same word of God is milke and strong meate, in regard of the manner of handling

handling and propounding of it. For beeing deliuered generally and plainely, to the capacity of the simplest, it is milke; but beeing handled particularly and largely, and so fitted for men of more vnderstanding, it is strong meate. As for example: the doctrine of the creation, of mans fall, and redemption by Christ, when it is taught ouerly and plainely, it is milke; but when the depth of the same is thoroughly opened, it is strong meate. And therefore it is a conceit of mans braine, to imagine that some vnwritten word is meant by strong meat.

Obiect. V I. Sundrie places of Scripture be doubtfull: and euery religion hath his seuerall exposition of them, as the Papists haue theirs, and the Protestants theirs. Now then, seeing there can be but one truth, when question is of the interpretation of scripture, recourse must be had to the tradition of the Church, that the true sense may be determined and the question ended. *Ans.* It is not so: but in doubtfull places Scripture it selfe is sufficient to declare his owne meaning; first by the analogie of faith, which is the summe

Aug. de doct. Christ. l. i. c. 2.

of religiō gathered out of the clearest places of scripture: secondly, by the circumstances of the place and the nature and signification of the wordes; thirdly by conference of place with place. By these and like helpes contained in scripture, we may iudge which is the truest meaning of any place. Scripture it selfe is the text and the best glosse. And the scripture is falsely tearmed the matter of strife, it being not so of it selfe, but by the abuse of man.

And thus much for our dissent concerning traditions, wherein we must not be wauering but steadfast, because notwithstanding our renouncing of popery; yet popish inclinations and dispositions be rise among vs. Our common people maruelously affect humane traditions: yea mans nature is inclined more to be pleased with them, then with the word of God. The feast of the natiuitie of our Saviour Christ, is onely a custome and tradition of the Church, and yet men are commonly more carefull to keepe it then the Lordes day, the keeping whereof standes by the moral law. Positiue lawes are not sufficient to restraine vs from buying & selling

selling on the sabbath: yet within the twelue daies no man keepes market. Againe see the truth of this in our affection to the ministration of the word: let the preacher alleadge Peter and Paul, the people count it but common stuffe, such as any man can bring: but let men come and alleadge Ambrose, Austine, and the rest of the fathers: oh, he is the man, he is alone for them. Againe, let any man be in danger any way, and straight he sendeth to the wise man or wizzard: Gods word is not sufficient to comfort and direct him. All this argues that poperie denied with the mouth, abides still in the heart: and therefore we must learne to reuerence the written word by ascribing vnto it all manner of perfection.

*The eight point. Of vows.**Our consent.*

Touching vows this must be knowne, that we doe not condemne them altogether, but onely labour to restore the puritie of doctrine touching this point, which by

the Church of Rome from time to time hath bin corrupted and defaced : We hold therefore that a vowe is a promise made to God touching some duties to be performed vnto him: and it is two fold, generall, or speciall. The generall vow is that which concerns all beleeuers : and it is made in the couenant both of the lawe, and of the Gospel . I will here onely speake of the vowe which is made in the couenant of the Gospel, in which there be two actions: one of God, the other of man. God in mercy on his part promiseth to men the remission of sinnes and life euermorelasting: and man againe for his part promiseth to beleue in Christ, and to obey God in all his commandements. All men euer made this vowe vnto God, as the Iewes in circumcision: which also they renewed so often as they receiued the Pasche: and in the newe testament all that are baptised doe the like. And in baptisme this vow is called the stipulation of a good conscience, wherby we purpose to renounce our selues, to beleue in Christ, & to bring forth the fruits of true repentance : & it ought to be renewed

renued so oft as we are partakers of the supper of the Lord. This vow is necessarie and must be kept as a part of the true worship of God; because it is a promise, wherein we vowe to performe all duties commanded of God either in the lawe or in the Gospell. It may be demanded, considering we are bound to obedience, how we binde our selues in baptisme thereto. *Ans.* Though we be already bound partly by nature and partly by the written word, yet may we renue the same bonde in a vowe, and he that is bound may further binde himselfe, so it be for this ende, to helpe his dulnes for want of zeale, and to make himselfe more forward in duties of loue to men and the worship of God: to this ende Dauid sware to keepe the law of God, psal. 119. 116. though he were bound vnto it by nature and by the written law it selfe.

The speciall vowe is that, which doth not reach to the person of all belceuers, but onely concernes some speciall men vpon some speciall occasions. And this kind of vowe is twofold. The first, is the vowe of a ceremoniall dutie in the way of seruice to God: and

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it was in practise in the Church of the Iewes vnder the olde Testament: examples hereof are two especially, the first was the vowe of the Nazarites, whereto no kind of men were bound by Gods commaundement, but they bound themselves: God onely prescribing the manner and order of keeping the same with rites pertaining thereto, as abstinence from wine, the not cutting of their haire, and such like. The second example is of the Iewes, when of their owne accords they vowed to giue God house or land, sheepe, or oxen, or any like things, for the maintenance of the legall worship: and of this also God prescribeth certaine rules, Levit. 27. Now these voves were part of the Iewish pedagogue or ceremoniall law, wherein God trained vp the Iewes in the old testament: and being obserued of them they were parts of Gods worship: but now vnder the gospel they are not: beeing all abolished with the ceremoniall lawe, to which Christ put an ende at his death vpon the crosse. It is true Paul made a vowe, and since kept the same, in the time of the newe Testament, Act. 18. yet not as a part
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of Gods worship; but as a thing indifferent for the time: wherein he onely condescended to the weaknes of the Iewes, that by this meanes he might bring them the better vnto Christ. And whereas Christ is called a Nazarite, Math. 2. 23. we may not thinke he was of that very order, because he did not abstain from wine: but he was so tearmed because he was the veritie and accomplishment of this order. For by it was signified that Gods church was a peculiar people seuered or chosen out of the world, & that Christ in respect of holines was also seperated frō all sinners. And the words in S. Matthew, *he shalbe called a Nazarite*, are borrowed from the book of Iudges, cap. 13. where they are properly spoken of Sampson, and in type or figure of Christ. For as Sampson saued Israel by his death, so did Christ saue his Church. And as Sampson killed his enemies more by death then by life, so did Christ. It is plaine therefore that this kinde of vowe bindeth not vs: for there are no more cceremonies to be kept vnder the gospel for parts of Gods worship, but the outward rites of Baptisme
and

and the Lordes Supper. Vowes concerning meates, drinks, attire, touching, tasting, times, places, daies were proper to the Iewes.

The second kinde of speciall vow is that wherby a man promiseth freely to performe some outward and bodely exercise, for some good ende: and this vow also (if it be made accordingly) is lawefull, and belongs both to the Church of the olde and newe testament. In the olde we haue the example of the Re-kabites. Ier. 35. who by the appointment of Ionadab their father abstained from strong drinke, and wine, from planting vineyardes and orchardes: whereby Ionadab intended onely to breake them before hand, and to acquaint them with their future condition and state, that they should be strangers in a foraine land; that so they might prepare themselves to indure hardnes in the time to come. And now in the newe testament we haue warrant in like manner to vowe: as if a man by drinking of wine or strong drinke, finde himselfe prone to drunkennes, he may vow with himselfe to drinke no more wine nor strong drinke for so long time, as he feesles
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the drinking thereof will stirre vp his infirmitie, and minister occasion of sinning. Of this kind also are the voves in which we purpose and promise to God, to keepe set times of fasting, to taske our selues in praier and reading of holy scriptures, and to giue set almes for speciall causes knowne to our selues, and to doe sundrie like duties. And that we be not deceiued in making such voves, certen rules must be remembered: I. that the vow be agreeable to Gods will and word: for if it be otherwise, the making as also the keeping thereof is sinne. Voves must not be the bondes of iniquitie. II. It must so be made, that it may stand with christian libertie. For we may not make such things necessarie in conscience, which God hath made free. Nowe christian libertie allows vnto vs the free vse of all things indifferent, so it be out of the case of offence. Hence it followes that voves must be made and kept or not kept, so farre forth as in conscience they may stande or not stande with our liberty purchased by Christ. III. The vowe must be made with consent of superiours,

ours, if we be vnder gouernment. Thus among the Iewes the vowe of a daughter might not stand, vnles the consent of parents came thereunto. IIII. It must be in the power and abilitie of the maker thereof, to doe or not to doe. A vowe made of a thing impossible, is no vowe. V. It must be agreeable to the calling of him that maketh it: that is, both to his generall calling as he is a Christian, and to that particular calling wherein he liueth. If it be against either one or both, it is vnlawfull. VI. It must be made with deliberation. Rash voves be not lawfull, though the things vowed may be done lawfully. VII. The ende must be good, which is to preferue and exercise the gifts of faith, prayer, repentance, obedience, and other vertues of the minde: as also to testifie our thankfulness vnto God for blessings received. These are the principal rules which must be obserued in making of voves: and herewithall must be remembered that voves made on this manner, are by themselves no part of Gods worship, but onely helps and furtherances thereunto: and thus are
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we to esteeme of all the vowes of the new Testament. And thus much of special vowes, and of our consent herein.

The dissent or difference.

The points of difference betwene vs touching vowes are especially three. I. The Church of Rome teacheth that in the newe testament we are as much bound to make vowes, as was the Church of the Iewes, and that euen in externall exercises. We say no: considering the ceremoniall lawe is now abolished: and we haue onely two ceremonies by commaundement to be obserued, baptisme, and the supper of the Lord. Againe we are not so much bound to make or keepe vowes as the Iewes were; because they had a commaundement so to doe, and we haue none at all. But they alleadge to the contrarie the Prophet Esay, cap. 19. 20. who speaking of the time of the gospel, saith, *the Egyptians shall knowv the Lord, and shall vowe vnto him and keepe it.* I answer two waies: first, that the Prophet in this place expresseth and signifieth the spirituall worshippe of the newe testa-

testament by ceremoniall worship then vsed: as he doth also in the last chapter where he calleth the ministers of the newe testament *Priests* and *Lévites*. Secondly, we graunt, the Church of the newe testament makes vowes vnto God, but they are of morall and euangelical duties: which must not be left vndone: and if vowing will indeed further thē, it is not to be neglected. And therefore so oft as we come to the Lordes Table, we in heart renewe the vow and promise of obedience. And though vowes be made of things and actions indifferent, yet are they not any parts of Gods worships which is the point to be proved.

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Againe they alleadge. Psal. 75. 11. *Vowe vnto God and performe it.* And they say that this commandement bindes all men. *Ans.* That commandement first bindes the Iewes to the making of ceremoniall vowes. Againe Dauid here speakes of the vowing of praise and thankesgiuing vnto God: and so he expoundes himselfe, Psal. 56. 12. *My vowes are vpon me, I will offer praises vnto God;* and this vow indeede concerneth al men because
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it respects a moral duty, which is to set forth the praise of God.

II. Point of difference. They also hold that vowes made euen of things not commanded, as meates, drinke, attire, &c. are partes of Gods worship, yea that they tende to a state of perfection, in that the keeping of them brings man to an higher estate then the keeping of the lawe can doe. We flatly say, no: holding that lawefull vowes be certaine^o staies and props of Gods worship, and not the worship it selfe. For Paul saith plainly *1. Tim. 4. 8. Bodily exercise profiteth little, but godlines is profitable for much.* Againe, as Gods kingdome is, so must his worship be: and Gods kingdome standeth not in outward things, as in eating, drinking, and such like actions: and therefore his worship standeth not in outward things.

*adminicula
cultus diuini.*

III. Point of difference. They maintaine such vowes to be made, as are not agreable to the rules before named: and herein also we are to dissent from them. The first and principal is, the vowe of continencie, whereby a man promiseth to God to keepe cha-

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still alwaies in single life, that is, out of the estate of wedlocke. This kind of vowe is flat against the worde of God: and therefore vnlawfull. For Paul saith, 1. Cor. 7. 9. *If they can not continue let them marry.* 1. Tim. 4. 1. It is a doctrine of deuills to forbid to marry. Heb. 13. 4. *Marriage is honourable among all, and the bedde undefiled.* Againe, this vowe is not in the power of himselfe that voweth: for continencie is the gift of God, who giueth it not vnto all, but to whome he will and when he will, and as long as he will. They alleadge, that in the want of continency, fasting and prayer obtaine it. *Answer.* It is not so: Gods giftes be of two sorts: some are common to all beleeuers, as the gift of faith, repentance and the feare of God, &c. others are peculiar to some onely, as the gift of continence, 1. Corinth. 7. 7. I would that all men were as I my selfe am, but *every man hath his proper gift of God, one this way, another that way.* Nowe, if we fast and pray for the increase of the commō giftes of God, as faith, repentance, and all such as are needfull to saluation, we may obtaine them in some measure,

sure, but the like can not be said of particular gifts. The child of God may pray for health or wealth, and not obtaine either of them in this world; because it is not the will of God to vouchsafe these blessings to all mē: & Paul praied three times to be deliuered from a temptation, and yet obtained not his suite. And so may we likewise praie for chastitie in single estate, and yet neuer obtaine it: because, it may be, it is the will of God to saue vs without it. This vow therefore we abhorre as a thing that hath heretofore and doth still bring forth innumerable abominations in the worlde. Yet here marke in what manner we doe it. First of all, though we mislike the vowe; yet we like and commend single life. Marriage in deede is better in two respects: first because God hath ordained it to be a remedie of continencie to all such persons as cannot containe: secondly because it is the seminarie both of church and common wealth; and it bringeth forth a *seed of God* for the inlarging of his kingdō. Yet single life in them that haue the gift of continencie, is in some respects to be preferred.

red. First because it brings libertie in persecution. Thus Paul saith, 1. Cor. 7. 26. *I suppose it to be good for the present necessitie for a man so to be.* Secondly, because it frees men from the common cares, molestations, and distractions that be in the family, v. 2. 28. *Such shall have trouble in the flesh, but I spare you.* Thirdly because single parties doe commonly with more bodily ease and libertie worship God; it being still presupposed, that they haue the gift of continencie. v. 34. *The unmarried woman careth for the things of the Lord, that shee may be holy both in bodie and spirit.*

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 Again though we mislike the vowe, yet we hold and teach, that men or women being assured that they haue the gift of continencie, may constantly resolute and purpose with themselves to liue and lead a single life, 1. Cor. 7. 38. *He that standeth firme in his owne heart that he hath no neede, but hath power of his owne will, and hath so* DECREED IN HIS HEART *that he will keepe his virgin, he doth well.* And we embrace the saying of Theoderet. on 1. Tim. c. 4. *For he* doth

doth not (saith he) blame single life or continencie, but he accuseth them that by LAWVE I NACTED COMPEL men to follow these. And men made themselves chaste for the kingdome of heauen. Math. 19. 12. not by vowe, but by a purpose of heart, which is farre lesse then a vowe, and may be changed vpon occasion, whereas a vow cannot, vnles it doe euidently appeare to be vnlawfull.

Thirdly, for such persons as are able to containe, to liue single for the endes before named, indeede we hold it to be no counsell of perfection, yet doe we not denie it to be a Counsell of expedience, or outward ease; according to that which Paul saith, v. 25. *I giue mine advise—*, and 35. *I speake this for your comodity not to intangle you in a snare.*

Lastly, we thinke that if any hauing the gift of continencie, doe make a vowe to liue single and yet afterward marry (the said gift remaining) they have sinned. Yet not because they are married but because their vowe is brokē. And thus said Augustine of widowes that married after their vow. *lib. de bono viduit. cap. 9.*

The second is the vowe of pouertie and monasticall life, in which men bestowe all they haue on the poore: and giue themselves wholly and onely to prayer and fasting. This vowe is against the will of God, Act. 20. 35. *It is a more blessed thing to giue then to receiue.* Prov. 28. 7. *Giue me neither riches nor povertie.* Deut. 28. 22. *Pouertie is numbered among the curses of the law;* none whereof are to be vowed. And it is the rule of the holy Ghost, 2. Thess. 3. 10. *He that will not labour, namely in some speciall and warrantable calling, must not eate.* And v. 12. *I exhort that they worke with quietnes and eate their owne bread.* Now when as men liue apart from others, giuing themselves onely to praier and fasting, they liue in no calling. And it is against the generall vowe made in baptisme, because it freeth men from sundrie duties of the morall law, and changeth the proper end of mans life. For euery man must haue two callings. The first is the generall calling of a christian, by vertue of which he performeth worship vnto God; and duties of loue to men. The second is a particular

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lar calling, wherein according to his gift he must doe seruice to men in some function, partaining either to the Church or common wealth whereof he is a member. And the first of these twaine must be performed in the second: and the second in and with the first. The end of mans life is, not onely to serue God by the duties of the first table, but by seruing of man in the duties of the second table to serue God. And therefore the loue of our neighbour is called the *fulfilling of the whole law*, Rom. 13. 10. because the lawe of god is practised not apart; but in and with the loue of our neighbour. This beeing so, it is manifest that vowed pouertie in monkish life makes many vnprofitable members both of Church and common wealth.

And though we mislike this vow also, yet we doe it, holding these conclusions. I. that a man may forsake all his goods vpon special calling; as the Apostles did, when they were sent to preach the gospel through the whole world. Secondly goods may be forsaken, yea wife, children, parents, brethren, and all, in the case of confession, that is when a man for the

religion of Christ is persecuted and constrained to forsake all he hath. For then the second table gives place to the duties of the first. Mark. 10. 29. II. That, for the time of persecution, men may withdrawe themselves (iust occasion offered) and goe apart to wildernesses or like places, Heb. 11. 37. yet for the time of peace I see no cause of solitarie life. If it be alleadged that men goe apart for contemplation and spirituall exercises, I say again that Gods grace may as well be exercised in the family as in the cloister. The family is indeed as it were a schoole of God, in which they that haue but a spark of grace may learne and exercise many vertues, the acknowledgement of God, inuocation, the feare of God, loue, bountifulnesse, patience, meekenes, faithfulness, &c. Nay here be more occasions of doing or taking good, then be or can be in a cloister. III. That, we condemne not the olde and auncient Monkes, though we like not euery thing in them. For they liued not like idle-bellics, but in the sweate of their owne browes, as they ought to doe: and many of them were married: & in

*Zozom lib. 1.
cap. 13.
d Epiph. bar.
78.*

in their meate, drinke, apparell, rule, vow, and whole course of life, differed frō the Monks of this time; euen as heauen from earth.

*August. de
mon Eccl. l.
1. c. 31. & de
opere Mo-
nach. cap. 17*

The third vow is of regular obedience, whereby men giue themselves to keep some deuised rule or order, standing most commonly in the obseruation of exercises in outward things, as meates and drinks, and apparell, &c. This vow is against christian libertie, wherby is graunted a free vse of all things indifferēt, so it be without the case of offence.

Gal. 5. 1. Stand fast in the libertie vvherein Christ hath made you free. Coloss. 2. 16. Let

no man iudge you in meate and drinke. To

conclude, whereas the Papists magnifie these their vowes, and yet make no such account of the vow in baptisme: we for our parts must be contrarie to them, not onely in iudgement, but also in practise: & we ought to haue speciall care to make good the vows we haue plight to God according to his cō-mandement. In our creation we made vow of obedience: and beeing receiued into the couenant of grace, we vowed to beleue in Christ, and to bring forth fruits of new obedience,

dience, and this vow is renewed as oft as we come to the Lords table: our dutie therefore is, to performe them also to God, as Dauid saith, *Vow vnto God and keepe it*: and if we keepe them not, all turnes to our shame and confusion. Men stand much on the keeping of that word which they haue passed to mē, and it is taken for a point of much honesty, as it is indeede. Now then, if there be such care to keep touch with men, much more should we haue care to keep: couenant with God.

The ninth point. Of Images.

Our consent.

Conclusion I. Wee acknowledge the ciuill vse of images as freely and truly as the Church of Rome doth. By *ciuill vse* I vnderstand, that vse which is made of them in the common societies of men, out of the appointed places of the solemne worshippe of God. And this to be lawfull, it appeareth: because the arts of painting and grauing are the ordinance of God: and to be skilfull in them
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is the gift of God, as the example of Bezaleel, and Aholiab declare, Exod. 35. 30. This vse of Images may be in sundrie things. I. In the adorning and setting forth of buildings: thus Salomon beautified his throne with the image of lyons. And the Lord commanded his temple to be adorned with the images of palme trees, of pomegranats, of bulls, cherubes, and such like. II. It serues for the distinction of coynes: according to the practise of Emperours and princes of all nations. When Christ was asked, Matth. 22. whether it was lawfull to giue tribute to Cesar or no? he called for a penie and said, *whose image or superscription is this*, they said, *Cesars*: he then saide, *giue to Cesar the things that are Cesars*, not condemning but approving the stampe or image vpon his coyne. And though the Iewes were forbidden to make images in way of representation, or worship of the true god: yet the Sytle of the sanctuarie, which they vsed, specially after the time of Moses, was stamped with the image of the Almond tree, and the pottle of Manna. III. Images serue to keepe in memorie

more friends deceased whome we reuerence. And it is like, that hence came one occasion of the images that are now in vse in the Romane Church. For in the daies after the Apostles men vsed priuately to keep the pictures of their friends departed: and this practise after crept into the open congregation; and at last, superstition getting head, images began to be worshipped.

Conclus. II. We hold the historicall vse of images to be good and lawfull: and that is, to represent to the eye the actes of histories, whether they be humane, or diuine: & thus we thinke the histories of the Bible may be painted in priuate places.

Conclus. III. In one case it is lawfull to make an image to testifie the presence or the effects of the maiestie of God, namely when God himselfe giues any speciall commandement so to doe. In this case Moses made and erected a brasen serpent, to be a type, signe, or image to represent Christ crucified. Ioh. 3. 14. And the Cherubs ouer the mercyseat serued to represent the maiestie of God, to whom the angels are subiect. And in the second
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commandement it is not simply saide, Thou shalt not make a grauen image: but with limitation, Thou shalt not make *to thy selfe*, that is, on thine owne head vpon thine owne will and pleasure.

IV. The right images of the new testament, which we hold and acknowledge, are the doctrine and preaching of the gospel, & all things that by the word of God pertaines thereto. Gal. 3. *who hath bewitched you that ye should not obey the truth to vvhome Iesus Christ was before* DESCRIBED IN YOUR SIGHT AND AMONG YOU CRUCIFIED. Hence it followes, that the preaching of the word, is as a most excellent picture in which Christ with his benefites are liuely represented vnto vs. And we dissent not from Origen. contra Cels. lib. 8. who saith, *We haue no images framed by any base vvorkemen, but such as are brought forth and framed by the word of God, namely patternes of vertue, and frames resembling Christians.* He meanes that Christians themselves are the images of Christians.

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The difference.

Our dissent from them touching images stands in three points: I. The Church of Rome holdes it lawfull for them to make images to resemble God, though not in respect of his diuine nature; yet in respect of some properties & actions. We on the contrarie, hold it vnlawfull for vs to make any image, any way to represent the true God: or, to make an image of any thing in way of religion, to worship God, much lesse the creature thereby. For the second commandement saith plainly, *Exod. 20. 4. Thou shalt not make to thy selfe any grauen image, or the likenes of any thing in heauen, &c.* The Papists say the commandement is meant of the images of false Gods. But, will they nill they, it must be vnderstood of the images of the true Iehouah: and it forbids vs^d to resemble God, either in his nature, properties, or works, or to vse any resemblance of him for any sacred vse; as to helpe the memorie, whē we are about to worship God. Thus much the holy Ghost who is the best expounder
of

as saith
Romane
Catech. on
2. Com.

of himselfe, teacheth most plainly, Deut. 4. 15, 16. *Thou sawest no image at all* (either of false or true god) *and therefore thou shalt not make any likenes of any thing.* And again the Prophet Esay, chap. 40. 18. reproouing idolaters, asketh *to whome they will liken God, or, what similitude will they set upon him.* And v. 21. *Know ye nothing? haue you not heard? hath it not bin* TOLDE *you FROM THE BEGINNING?* as if he should say, haue ye forgotten the second commandement, that God gaue vnto your fathers? And thus he flatly reprocues all them that resemble the true God in images. But they say further, that by *images* in the second commandement are meant *idols*, that is (say they) such things as men worship for gods. *Ans.* If it were so, we should confound the first & second cōmandements. For the first, Thou shalt haue no other gods before my face, forbids all false gods, which man wickedly frames vnto himselfe, by giuing his heart and the principall affections thereof, to them: and therefore idols also are here forbidden, when they are esteemed as gods. And the distinction they make that
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an Image is the representation of true things,
 an Idol of things supposed, is false. Tertullian
de Idol. l. 3. saith, that every *forme* or representation is
Idym. l. 8. to be tearmed *an Idol*. And Isidore^d saith,
 that the heathen vsed the names of *image*
 and *idol* indifferently in one and the same sig-
 nification. And S. Steuen in his apologic, Act.
 7. 41. calls the golden calfe an *Idol*. Hierome
on Isa. 37. saith, that idols are images of dead men. An-
 cient Diuines accorde with all this which I
 haue said. Lactantius saith, Inst. lib. 2. cap. 19.
where images are for religions sake, there is
no religion. The Council of Elibera, can. 36.
 decreed, that *nothing should be painted on the*
walls of Churches, which is adored of the peo-
ple. Origen. *we suffer not any to worship Je-*
sus at altars, images, and temples: BECAUSE
IT IS VWRITTEN, Thou shalt haue none other
Gods. And Epiphanius saith, *It is against the*
authoritie of the Scriptures to see the image
of Christ, or of any Saints hanging in the
Church. In the seauenth Council of Con-
 stantinople these wordes of Epiphanius are
 cited against the Encratitæ. *Be mindfull belo-*
ued children not to bring images into the
Church,

ⁱ contra Cel-
 sum. lib. 7.

Epist. ad Iob.
 Hierus.

Church, nor set them in the places where the
Saintes are buried, BUT ALWAIES CARRIE
GOD IN YOUR HEARTS: neither let them be
suffered in any common house: for it is not
meete that a Christian should be occupied by
the eyes but by the meditation of the minde.

Arguments of the Papists.

The reasons which they vse to defend
their opinions are these. I. In Salomons
temple were erected Cherubins, which
were Images of angels, on the Mercieseat
where God was worshipped: and thereby
was resembled the maiestie of God, there-
fore it is lawfull to make images to re-
semble God. *Answer.* They were ere-
cted by speciall commandment from God,
who prescribed the very forme of them and
the place where they must be set: and thereby
Moses had a warrant to make them; other-
wise he had sinned: let them shewe the like
warrant for their images if they can. Second-
ly the Cherubins were placed in the holy of
holies in the most inward place of the Tem-
ple, and consequently were remoued from

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the sight of the people, who onely heard of them:& none but the high priest saw them, and that but once a yeare. And the Cherubins without the vayle though they were to be seene, yet were they not to be worshipped. Exo. 20. 4. Therefore they serue nothing at all to iustifie the images of the Church of Rome.

Obiect. II. God appeared in the forme of a man to Abraham, Gen. 18. 1. ~~13~~ . and to Daniel, who sawe the auncient of daies sitting on a throne, Dan. 9. Nowe as God appeared, so may he be resembled: therefore (say they) it is lawfull to resemble God in the forme of a man or any like image in which he shewed himselfe to men. *Ans.* In this reason the proposition is false, for God may appeare in whatsoeuer forme it pleaseth his maiestie; yet doth it not followe, that man should therefore resemble God in those formes: man hauing no libertie to resemble him in any forme at all: vales he be commanded so to doe. Againe, when God appeared in the forme of a man, that forme was a signe of Gods presence onely for the time
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when God appeared and no longer : as the bread and wine in the sacrament are signes of Christs body and blood, not for euer but for the time of administration: for afterward they become againe, as common bread and wine. And when the Holy Ghost appeared in the likenes of a dove , that likenesse was a signe of his presence no longer then the holy Ghost so appeared . And therefore he that would in these formes represent the Trinitie, doth greatly dishonour God, and do that for which he hath no warrant.

Obiect. III. Man is the image of God, but it is lawfull to paint a man, and therefore to make the image of God. *Ans.* A very cavill: for first a man cannot be painted, as he is the image of God, which standes in the spirituall gifts of righteousness and true holines. Again, the image of a man may be painted for ciuill or historicall vse , but to paint any man for this ende to represent God, or in the way of religion , that we may the better remember and worship God, it is vnlawfull. Other reasons which they vse, are of small moment, and therefore I omit them.

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II. Differ.

*Summ. part
3. quest. 5.
art. 3.*

11. Differ. They teach and maintaine, that images of God and of Saintes may be worshipped with religious worship, specially the crucifixe. For *Thomas of Watering saith, Seeing the crosse doth represent Christ, who died upon a crosse, and is to be worshipped with diuine honour: it followeth that the crosse is to be worshipped so too.* We on the contrarie, hold they may not. Our principall ground is the second commandement, which containeth two parts: the first forbiddeth the making of images to resemble the true God: the second forbids the worshipping of them, or God in them; in these wordes. *Thou shalt not bowe downe to them.* Now, there can be no worship done to any thing lesse then the bending of the knee. Againe the brasen serpent was a type or Image of Christ crucified. *Ioh. 3. 14.* appointed by God himselfe: yet when the people burned incense to it, *2. King. 18. 4.* Hezekias brake it in pieces, and is therefore commended. And when the deuill bad our Saviour Christ, but to bow downe the knee vnto him, and he would giue him the whole world:

world: Christ reiects his offer, saying, *Thou shalt worship the Lord thy God, and him onely shalt thou serue*, Math. 4. 10. Againe it is lawfull for one man to worship another with ciuill worship, but to worship man with religious honour is vnlawfull. For all religious worship is prescribed in the first table: and the honour due to man is onely prescribed in the second table and the first commandement thereof, *Honour thy father*, which honour is therefore ciuill and not religious. Now the meanest man that can be, is a more excellent image of God, then all the images of God or of Saints that are deuised by men. Augustine, and long after him Gregorie, in plaine tearmes denieth images to be adored.

*de morib. Eccles cap. 35.
lib. 9. epist. 9.*

The Papists defend their opinions by these reasons. I. Psal. 99. 5. *Cast downe your selues before his footstoole*. Ans. The words are thus to be read: *Bow at his footstoole*; that is, at the Arke and Mercyseat, for there he hath made a promise of his presence: the wordes therefore say not, *bow to the Arke*, but to God at the Arke.

Obiect. II. Exod. 3. 5. God saide to Moses, *Stand a farre off and put off thy shooes, for the place is holy.* Now if holy places must be reuerenced, then much more holy images, as the crosse of Christ, and such like. *Ans. vv.* God commanded the ceremony of putting off the shooes, that he might thereby strike Moses with a religious reuerence, not of the place but of his owne maiestie, whose presence made the place holy. Let them shewe the like warrant for images.

III. Obiect. It is lawfull to kneele downe to a chaire of estate in the absence of the king or Queene: therefore much more to the images of God and of Saints in heauen glorified, being absent from vs. *Ans.* To kneele to the chaire of estate, is no more but a ciuill testimony, or signe of ciuill reuerence, by which all good subiects when occasion is offered, shewe their loyaltie and subiection to their lawfull princes. And this kneeling being on this manner, and to no other end, hath sufficient warrant in the word of God. But kneeling to the image of any Saint departed, is religious and consequently more then ciuill worship,

worship, as the Papists themselves confesse. The argument then prooueth nothing, vnlesse they will keepe themselves to one and the same kind of worship.

III I. Differ. The Papists also teach, that God may be lawfully worshipped in images, in which he hath appeared vnto men: as the Father, in the image of an old man: the Sonne in the image of a man crucified: and the Holy Ghost in the likenes of a doue, &c. But we hold it vnlawfull to worship God in, by, or at any image: for this is the thing which (as I haue prooued before) the second commandement forbiddeth. And the fact of the Israelites, Exod. 32. in worshipping the golden calfe is condemned as flat idolatry: albe- it they worshipped not the calfe but God in the calfe: for v. 5. Aaron saith, *To morrowe shall be the solemnitie of Iehouah*: whereby he doth giue vs to vnderstand, that the calfe was but a signe of Iehouah whome they worshipped. *Obiect.* It seemes the Israelites worshipped the calfe. For Aaron saith, vers. 4. *These be thy Gods (O Israel) that brought thee out of Egypt.* *Answ.* Aarons

M

4

meaning

ad Simplic.
lib. 2. q. 3.

meaning is nothing els, but that the golden calfe, was a signe of the presence of the true God. And the name of the thing signified is giuen to the signe, as vpon a stage he is called a King that representes the King. And Augustine saith, that *images are wont to be called by the names of things wherof they are images*, as the counterfeite of Samuel is called Samuel. And we must not esteeme them all as madde men to thinke that a calfe made of their earings, beeing but one or two daies olde, should be the God that brought them out of Egypt with a mightie hand many daies before.

And these are the points of difference touching Images, wherein we must stand at variance for euer with the Church of Rome. For they erre in the foundation of religion, making indeede an idol of the true God, and worshipping an other Christ then we doe, vnder new tearmes, maintainiug the idolatry of the heathen. And therefore haue we departed from them: and so must we still doe because they are Idolaters; as I haue prooued.

The

The X. point. Of reall presence.

Our consent.

I. We holde and beleue a presence of Christs bodie and bloode in the Sacrament of the Lords supper : and that no fained , but a true and reall presence: which must be considered two waies; first in respect of the signes , secondly in respect of the communicants. For the first , we hold and teach, that Christs bodie and bloode , are truly present with the bread and wine, being signes in the sacrament : but how ? not in respect of place, of coexistence : but by sacramentall relation , on this manner. When a word is vttered, the sound comes to the eare; and at the same instant , the thing signified comes to the minde; and thus by relation the word and the thing spoken of, are both present together. Even so at the Lords table bread and wine must not be considered barely , as substances and creatures , but as outward signes in relation to the bodie and blood of Christ:
and

and this relation, arising from the very institution of the Sacrament, standes in this, that when the elements of bread & wine are present to the hand and to the mouth of the receiuer; at the very same time the bodie and bloode of Christ are presented to the minde: thus and no otherwise is Christ truly present with the signes. The second presence is in respect of the communicants, to whose beleeuing hearts he is also really present. It will be said, what kinde of presence is this? *Ans.* Such as the communion in the sacrament is, such is the presence: and by the communion must we iudge of the presence. Nowe the communion is on this manner: God the father, according to the tenour of the Euangelicall couenant, giues Christ in this sacrament as really and truly, as any thing can be giuen to man, not by part and peecemeale (as we say) but whole Christ God and man, on this sort. In Christ there be two natures, the godhead, and manhood. The godhead is not giuen in regard of substance, or essence: but onely in regard of efficacie, merits, and operation conueied thence
to

to the manhood. And further, in this sacrament Christs whole manhood is giuen both bodie and soule, in this order. First of all is giuen the verie manhoode in respect of substance, and that really: secondly the merits & benefites thereof, as namely, the satisfaction performed by and in the manhoode, to the iustice of God. And thus the intire manhood with the benefites thereof, are giuen wholly and ioyntly together. For the two distinct signes of bread and wine signifie not two distinct giuings of the bodie apart and the blood apart: but the full and perfect nourishment of our soules. Againe the benefites of Christs manhoode are diuersly giuen, some by imputation, which is, an action of God accepting that which is done by Christ as done by vs: and thus it hath pleased God to giue the passion of Christ & his obedience. Some againe are giuen by a kind of propagation, which I cannot fully expresse in tearms, but I resemble it thus. As one candle is lighted by an other, & one torch or candle-light is conuaied to twentie candles: euen so the inherent righteousness of euery beleeuer, is
deriued

deriued from the storehouse of righteousness which is in the manhood of Christ: for the righteousness of all the members, is but the fruit thereof, euen as the naturall corruption in all mankinde, is but a fruit of that originall sinne which was in Adam. Thus we see how God for his part giues Christ, and that really. To proceede, when God giues Christ, he giues withall at the same time the spirit of Christ, which spirit creates in the heart of the receiuer the instrument of true faith, by which the heart doth really receiue Christ giuen of God, by resting vpon the promise, which God hath made that he will giue Christ and his righteousness to euery true beleuer. Now then, when God giues Christ with his benefits, and man for his part by faith receiues the same as they are giuen, there riseth that vnion which is betweene euery good receiuer and Christ himselfe. Which vnion is not forged, but a reall, true, and neare coniunction; nearer then which, none is or can be: because it is made by a solemne giuing and receiuing that passeth betweene God and man: as also by the bond of
one

one and the same spirit. To come then to the point, considering there is a reall vnion, and consequently a reall communion betweene vs and Christ, (as I haue prooued) there must needes be such a kinde of presence wherein Christ is truly and really present to the heart of him that receiues the sacrament in faith. And thus farre doe we consent with the Romish Church touching reall presence.

The dissent.

We differ not touching the presence it selfe, but onely in the maner of presence. For though we hold a reall presence of Christs bodie and bloode in the sacrament, yet doe we not take it to be locall, bodily, or substantiall, but spirituall and mysticall; to the signes by sacramentall relation, and to the communicants by faith alone. On the contrarie the Church of Rome maintaines transubstantiation, that is, a locall, bodily, and substantiall presence of Christs bodie and bleode, by a change and conuersion of the bread and wine into the saide bodie and blood.

Our

Our reasons.

I. This corporall presence ouerturnes sundrie articles of faith. For we belecue that the bodie of Christ was made of the pure substance of the virgin Marie, and that but once, namely when he was conceiued by the holy Ghost, and borne. But this cannot stand, if the body of Christ be made of bread and his blood of wine, as they must needes be, if there be no succession or annihilation but a reall conuersion of substances in the sacrament: vnlesse we must belecue contrarities, that his bodie was made of the substance of the Virgin, and not of the Virgin; made once and not once but often. Againe, if his bodie & blood be vnder the formes of bread and wine, then is he not as yet ascended into heauen, but remaines still among vs. Neither can he be saide to come from heauen at the day of iudgement: for he that must come thence to iudge the quicke and dead, must be absent from the earth. And this was the auncient faith. Augustine saith, that *Christ according to his maiestie and prouidence and grace*

is

is present with vs to the end of the world: but according to his ASSUMED FLESH HE IS NOT alwaies with vs. Cyril saith, He is ABSENT IN Lib. 9. in Job BODIE and present in vertue, vvh whereby all cap. 21. things are gouerned. Vigilius saith, That he is contra Eu gone from vs according to his humanitie: he rich. lib. 1. hath left vs in his humanitie: in the forme of & 4. a seruant absent from vs: when his flesh was on earth, it was not in heauen: being on earth, he was not in heauen: and beeing now in heauen, he is not on earth. Fulgentius saith, One Lib. 2. ad and the same Christ, according to his humane Thrasimachum substance, was absent from heauen vvh when he dum. was on earth: and LEFT THE EARTH when he ascended into heauen.

Reason II. This bodily presence ouerturnes the nature of a true bodie, whose common nature or essentiall propertie it is, to haue length, breadth, and thicknes, which beeing taken away a bodie is no more a bodie. And by reason of these three dimensions, a bodie can occupie but one place at once, as cap. de cate Aristotle said, the propertie of a bodie is to gor. quant. be seated in some place, so as a man may say where it is. They therefore that holde the bodie

bodie of Christ to be in many places at once, doe make it no bodie at all: but rather a spirit, and that infinite. They alleadge that God is almightie; that is true indeede, but in this and like matters we must not dispute what God can do, but what he wil do. And I say further because God is omnipotent, therefore there be some things which he cannot doe, as for him to denie himselfe, to lie, and to make the parts of a contradiction to be both true at the same time. To come to the point, if God should make the very body of Christ to be in many places at once, he should make it to be no bodie while it remaines a bodie: and to be circumscribed in some one place and not circumscribed, because it is in many places at the same time: to be visible in heauen and inuisible in the sacrament; and thus should he make contradictions to be true: which to doe is against his nature, and argues rather impotencie then power. Augustine saith to this purpose. *If he could lie, deceiue, be deceived, deale vniustly, he should not be omnipotent.* And, *Therefore he is omnipotent, because he can doe these things.* Again, *He is called omnipotent*

*De Symb. ad
Catech. l. 1.
cap. 1.*

omnipotent by doing that which he will, and not by doing that which he will not: which if it should befall him, he should not be omnipotent.

Reason III. Transubstantiation overturnes the very Supper of the Lord. For in euery sacramēt there must be a signe, a thing signified, and a proportion or relation betweene them both. But popish reall presence takes all away: for when the bread is really turned into Christs body, and the wine into his bloode, then the signe is abolished, and there remaines nothing but the outward formes or appearance of breade and wine. Againe, it abolisheth the endes of the sacrament, whereof one is to remember Christ till his comming againe, who beeing present in the sacrament bodily, needes not to be remembred: because helpes of remembrance are of things absent. Another ende is to nourish the soule vnto eternall life: but by transubstantiation the principal feeding is of the body and not of the soule, which is onely fed with spiritual food: for though the body may be bettered by the food of the soule, yet cā not the soule be fed with bodily food.

N I

Reason

Reason IV. In the sacrament the bodie of Christ is receiued as it was crucified: and his blood, as it was shedde vpon the crosse: but nowe at this time Christs body crucified, remaines still as a bodie, but not as a bodie crucified: because the act of crucifying is ceased. Therefore it is faith alone, that makes Christ crucified to be present vnto vs in the sacrament. Again, that blood which ran out of the feet and hands and side of Christ vpon the crosse, was not gathered vp againe and put into the veines: nay, the collection was needeleffe, because after the resurrection, he liued no more a naturall but a spirituall life: and none knowes what is become of this blood. The Papist therefore cannot say it is present vnder the forme of wine locally: and we may better say it is receiued spiritually by faith, whose property is to giue a being to things which are not.

Reason V. 1. Cor. 10. 3. The fathers of the olde testament did eate the same spirituall meat, and drinke the same spirituall drinke: for they dranke of the rocke which was Christ. Now they could not eate his body
which

which was crucified, or drinke his bloode shedde bodily, but by faith: because then his bodie and blood were not in nature. The Papists make answer, that the fathers did eat the same meate, and drinke the same spirituall drinke with themselves, not with vs. But their answer is against the text. For the Apostles intent is to prooue, that the Iewes were euery way equall to the Corinthians, because they did eat the same spirituall meat, and dranke the same spirituall drinke with the Corinthians; otherwise his reason prooues not the point which he hath in hand, namely that the Israelites were nothing inferiour to the Corinthians.

Reason VI. And it is said, the sabbath *was made for man: and not man for the sabbath:* so it may be saide, that the sacrament of the Lordes supper was made for man, & not mā for it: & therefore man is more excellent then the sacrament. But if the signes of bread and wine be really turned into the body and blood of Christ, then is the sacrament infinitely better then man; who in his best estate is onely ioyned to Christ, and made a mem-

ber of his mysticall bodie: whereas the bread and wine are made very Christ. But the sacrament or outward elements indeede are not better then man: the ende beeing alwaies better then the thing ordained to the ende. It remaines therefore that Christs presence is not corporall but spirituall. Againe in the supper of the Lord, euery beleeuers receiueth whole Christ, God and man, though not the godhead: now by this carnall eating, we receiue not whole Christ, but onely a part of his manhoode: and therefore in the sacrament there is no carnall eating, and consequently no bodily presence.

*Dialog. 1.
immutab.*

same dialog.

Reason VII. The iudgement of the ancient Church. Theodoret saith, *The same Christ, who called his naturall bodie foode and bread, vvhoe also called himselfe a vine, he vouchsafed the visible signes the name of his owne bodie, NOT CHANGING NATURE, but putting grace to nature, whereby he means consecration. And, The mysticall signes after sanctification loose not their proper nature. For they REMAINE IN THEIR FIRST NATURE, and keepe their first figure and forme; and*

and as before, may be touched and seene: and that which they are made, is understood, beleueed, adored. Gelasius saith, Bread and wine Lib. de duob. nat. Christ. passe into the substance of the bodie and blood of Christ, yet so as the SUBSTANCE OR NATURE OF BREAD AND VVINE CEASETH NOT. And they are turned into the diuine substance, yet the bread and wine REMAIN STILL IN THE PROPERTIE OF THEIR NATURE. Lumbard saith, *If it be asked what conuersion this is, vvhether formall, or substantiall, or of an other kinde, I am not able to define.* And that the Fathers held not transubstantiation, I prooue it by sundrie reasons. First, they v-
 sed in former times *to burne with fire that* • Hesych. lib. 2. c. 8. in Leviticum. which remained after the administration of the Lords supper. Secondly by the sacramentall vnion of the bread and wine with the bodie and blood of Christ, they vsed to confirme the personall vnion of the manhood of Christ with the godhead against hereticks: Theodores. dialog. 2. which argument they would not haue v-
 sed, if they had beleueed a popish reall presence. Thirdly it was a custome in Constantinople, that if many parts of the sacrament

*Euang lib. 4.
Niceph. l. 17.
6.25.*

remained after the administration thereof was ended, *that young children should be sent for from the schoole to eat them*; who nevertheless were barred the Lordes table. And this argues plainly that the Church in those daies, tooke the bread after the administration was ended, for common bread. Againe, it was once an order in the Romane church, that the wine should be *consecrated by dipping into it bread, which had bin consecrated*. But this order cannot stand with the reall presence, in which the bread is turned both into the bodie and bloode. Nicholaus Cabasilas saith, *After he hath used some speech to the people, he erects their mindes, and lifts their thoughts from earth, & saith, Sursum corda, Let vs lift up our heartes, let vs thinke on things above, and not on things that are upon the earth. They consent & say, that they lift up their hearts thither, where is their treasure, and where Christ sits at the right hand of his father.*

*Amala. 2. lib.
de off. eccles.
6.12. & 15.*

*Lib. de expos.
Liturg. c. 26.*

Obiections of Papists.

I. Their first reason is, Ioh. 6.55. *My flesh is*

is meat indeed, and my blood is drinke indeed: therefore (say they) Christs body must be eaten with the mouth, and his blood drinke accordingly. *Ans.* The chapter must be vnderstood of a spirituall eating of Christ: his bodie is meate indeede but spirituall meate, and his bloode spirituall drinke, to be receiued not by the mouth, but by faith. This is the very point that Christ here intendes to prooue, namely that to belecue in him is to eat his flesh and to drinke his bloode are all one. Againe, this chapter must not be vnderstood of that speciall eating of Christ in the sacrament: for it is saide generally, v. 53. *Except ye eat the flesh of Christ and drinke his blood, ye haue no life in you:* and if these very words (which are the substance of the chapter) must be vnderstood of a sacramentall eating, no man before the comming of Christ was saued: for none did bodily eat or drink his bodie or bloode; considering it was not then existing in nature, but onely was present to the beleeuing heart by faith.

II. Obiect. An other argument is taken from the wordes of the institution. *This is*

my body. *Ans.* These wordes must not be vnderstood properly but by a figure: his bodie beeing put for the signe and seale of his bodie. It is obiected, that when any make their last wills and testaments, they speake as plainly as they cā: now in this supper Christ ratifies his last will and testament; and therefore he spake plainly, without any figure.

Ans. Christ here speaketh plainly and by a figure also: for it hath bin alwaies the vsuall manner of the Lord in speaking of sacraments, to giue the name of the thing signified to the signe: as Gen. 17.10. circumcision is called *the couenant of God*: & in the next v. in way of exposition, *the signe of the couenāt.* & Exod. 12. 11. the paschall lambe is called the Angels passing by or ouer the houses of the Israelites; whereas indeed it was but a signe thereof; & 1. Cor. 10. 4. *The rock was Christ* 1. Cor. 5. 7. *The Passeouer was Christ.* And the like phrase is to be found in the institution of this sacrament cōcerning the cup, which the Papists themselues confesse to be figuratiue: when it is said, Luk. 22. *This cuppe is the new testament in my blood*, that is, a signe, seale, and

and pledge thereof. Again the time when these wordes were spoken must be considered, and it was before the passion of Christ, whereas yet his body was not crucified nor his blood shed: and consequently neither of the could be receiued in bodily manner, but by faith alone. Again, Christ was not onely the author, but the minister of this sacrament at the time of institution thereof: and if the bread had beene truly turned into his bodie, and the wine into his blood, Christ with his owne hands should haue taken his owne bodie and blood, and haue giuen it to his disciples: nay, which is more, he should with his owne hands, haue taken his owne flesh and drunken his owne bloode, and haue eaten himselfe. For Christ himselfe did eate the bread and drinke the wine, that he might with his own person consecrate his last supper, as he had consecrated baptisme before. And if these wordes should be properly vnderstood, euery man must be a manslaier in his eating of Christ. Lastly by meanes of popish reall presence, it comes to passe, that our bodies should be nourished by naked qualities

*Ioh. de Com.
bis comp.
Theolog. lib.
6. cap. 14.*

qualities without any substance, which in all philosophie, is false and erronious. To helpe this & the like absurdities, some Papists make nine wonders in the sacrament. *The first, that Christs bodie is in the Eucharist in as large a quantitie as he was upon the crosse, and is now in heauen, and yet exceeds not the quantitie of the bread. The second, that there be accidents without a subiect. The third, that bread is turned into the bodie of Christ, and yet is not the matter of the bodie, nor resolved to nothing. The fourth, that the body increaseth not by consecration of many hosts, and is not diminished by often receiuing. The fifth, that the bodie of Christ is vnder many consecrated hosts. The sixth, that when the host is diuided, the bodie of Christ is not diuided, but vnder euery part thereof is whole Christ. The seauenth, that when the priest holds the host in his hand, the bodie of Christ is not felt by it selfe nor scene, but the formes of bread and wine. The eight, that when the formes of bread and wine cease, the bodie and bloode of Christ ceaseth also to be there. The ninth, that the accidents of bread and wine haue the*
same

same effects vvith the bread and vvine it selfe, vvhich are to nourish and fill. On this manner it shall be easie for any man to defend the most absurd opinion that is or can be, if he may haue libertie to answer the arguments alledged to the contrary by wonders.

To conclude, seeing there is a reall communion in the sacrament betweene Christ and euery beleeuing heart, our dutie therefore is, to bestow our hearts on Christ, endeavouring to loue him, and to reioyce in him, and to long after him aboue all things: all our affiance must be in him, & with him; wee beeing nowe on earth must haue our conuersation in heauen. And this is the true reall presence, which the auncient Church of God hath commended vnto vs: for in all these liturgies these wordes were vsed, and are yet extant in the popish masse, *Lift up your hearts: we lift them up vnto the Lord.* By which wordes the communicants were admonished to direct their mindes and their faith to Christ sitting at the right hand of God. Thus saide Augustine, *If we celebrate the ascension of the Lord vvith de-*

*Serm de
Ascens. 1.
uotion:*

Serm. 14.
ser. pasca.

2. *motion, let vs ascend vwith him, and lift vp our hearts. Againe, they vwhich are already risen with Christ in faith and hope are inuited to the great table of heauen, to the table of Angels, VVHERE IS THE BREAD.*

The eleuenth point. Of the sacrifice in the Lords Supper, which the Papists call the sacrifice of the Masse.

Touching this point, first I will set downe what must be vnderstoode by the name Sacrifice. A sacrifice is taken properly, or improperly. Properly it is a sacred or solemne action, in which man offereth and consecrath some outward bodily thing vnto God for this end, to please and honour him thereby. Thus al the sacrifices of the old testament, and the oblation of Christ vpon the crosse in the new Testament are sacrifices. Improperly, that is, onely by the way of resemblance, the duties of the morall lawe are called sacrifices. And in handling this question, I vnderstande a sacrifice both properly and im-

improperly by way of resemblance.

Our consent.

Our consent I propound in two conclusions. *Conclus. I.* That the supper of the Lord is a sacrifice, and may truly be so called as it hath bin in former ages; & that in three respects. I. Because it is a memoriall of the reall sacrifice of Christ vpon the crosse, and contains withall a thanksgiuing to God for the same, which thanksgiuing is the sacrifice and *calves of our lips*. Hebr. 13. 15. II. Because euery communicant doth there present himselfe bodie and soule a liuing, holy, and acceptable sacrifice vnto God. For as in this sacrament God giues vnto vs Christ, with his benefits; so we answerable giue vp our selues vnto God as seruants to walk in the practise of all dutifull obedience. III. It is called a sacrifice in respect of that which was ioyned with the sacrament, namely the Almes giuen to the poore as a testimonie of our thankfulness vnto God. And in this regard also, the ancient Fathers haue called the sacrament, *an unbloodie sacrifice*; and the table, *an altar*; & the

the ministers *priests*: and the whole action an *oblation* not to God but to the congregation, & not by the priest alone but by the people.

*Concil. Ma.
11/ con. 2. c. 4.*

Epist. 122.

A Canon of a certaine Council saith, *We decree that euery Lords day the oblation of the altar be offered of euery man and woman both for bread and wine.* And Augustine saith, *that women offer a sacrifice at the altar of the Lord, that it might be offered by the priest to God.* And vsually in ancient writers the communion of the whole bodie of the congregation is called the sacrifice or oblation.

Conclus. II. That the very bodie of Christ is offered in the Lordes Supper. For as we take the bread to be the bodie of Christ sacramentally by resemblance and no otherwise: so the breaking of bread is sacramentally the sacrificing or offering of Christ vpon the crosse. And thus the fathers haue tearmed the Eucharist an immolation of Christ, because it is a cōmemoration of his sacrifice vpon the crosse. Aug. Epist. 23. *Neither doth he lie which saith Christ was offered. For if sacraments had not the resemblāce of things whereof they are sacraments, they should in*
no

no wise be sacraments: but from a resemblance, they often take their names. Again Christ is sacrificed in the last supper, in regard of the faith of the communicants, which makes a thing past and done as present. Augustine saith, *When we beleue in Christ, he is offered for vs daily.* And, *Christ is then slaine for euery one, when he beleues that he is slaine for him.* Ambrose saith, *Christ is sacrificed daily in the mindes of beleuers, as vpon an altar.* Hierome saith, *He is alwaies offered to the beleuers.*

Lib. 2. quest.

ver. 6. Nov.

Test.

Ad Rom.

Lib. 2. de

Ving.

Ad Damas.

II. The difference.

They make the Eucharist to be a reall, externall, or bodily sacrifice offered vnto God: holding and teaching, that the minister is a priest properly: and that in this sacrament he offers Christs bodie and blood to God the father really and properly vnder the formes of bread and wine. We acknowledge no reall, outward, or bodily sacrifice for the remission of sinnes, but onely Christs oblation on the crosse once offered. Here is the maine difference betweene vs, touching this

this point: and it is of that waight and moment, that they stiffely maintaining their opinion (as they doe) can be no Church of God. For this point raseth the foundation to the very bottom. And that it may the better appeare that we auouch the truth, first I will confirme our doctrine by scripture, and secondly confute the reasons which they bring for themselves.

III. Our reasons.

Reason. I. Heb. 9. v. 15. and 26: and cap. 10. v. 10. The holy ghost saith, Christ offered himselfe but once. Therefore not often: and thus there can be no reall or bodily offering of his bodie and blood in the sacrament of his supper: the text is plaine. The Papists answer thus. The sacrifice of Christ (say they) is one for substance, yet in regard of the manner of offering it is either bloodie or vnbloodie, and the holy ghost speakes onely of the bloodie sacrifice of Christ: which was indeede offered but once. *Ans.* But the author of this epistle takes it for graunted, that the sacrifice of Christ is onely one, and that
bloodie

bloodie sacrifice. For he saith, Heb. 9.v.25. *Christ did not offer himselfe often, as the high priests did. & v.26. For the he must haue oftē suffered since the foundatiō of the world: but now in the end he hath appeared once to put away sinne by the sacrifice of himselfe.* and v.22. *WITHOUT SHEDDING OF BLOOD is no remission of sinne.* By these wordes it is plaine, that the scripture neuer knewe the twofold maner of sacrificing of Christ. And euery distinction in Diuinitie not founded in the written worde, is but a forgerie of mans braine. And if this distinction be good, how shall the reason of the Apostle stand: He did not offer himselfe but once, because he suffered but once.

Reason II. The Romish Church holdes that the sacrifice in the Lordes Supper is all one for substance, with the sacrifice which he offered on the crosse: if that be so, then the sacrifice in the Eucharist, must either be a continuance of that sacrifice which was begun on the crosse, or els an iteration or repetition of it. Now let them choose of these twaine which they wil: if they say it is a continuance

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of the sacrifice on the crosse, Christ being but the beginner and the Priest the finisher thereof, they make it imperfect: for to continue a thing till it be accomplished, is to bring perfection vnto it: but Christs sacrifice on the crosse was then fully perfected, as by his owne testimony appeares, when he said, *consummatum est, it is finished*. Againe, if they say, it is a repetition of Christs sacrifice, thus also they make it imperfect, for that is the reason, which the holy ghost useth, to prooue that the sacrifices of the old testamēt were imperfect, because they were repeated.

Reason III. A reall and outward sacrifice in a sacrament, is against the nature of a sacrament and especially the supper of the Lord: for one end thereof is to keepe in memory the sacrifice of Christ. Nowe euery remembrance must be of a thing absent past and done: and if Christ be daily and really sacrificed, the sacrament is no fit memoriall of his sacrifice. Againe the principall end for which the sacrament was ordained, is that God might giue & we receiue Christ with
his

his benefits: and therefore to giue and take, to eate & drink are here the principal actiōs. Now in a reall sacrifice God doth not giue Christ & the priest receiue him of God; but contrariwise he giues & offers Christ vnto God, and God receiues some thing of vs. To helpe the matter they say, that this sacrifice serues not properly to make any satisfaction to God, but rather to apply vnto vs the satisfaction of Christ beeing already made. But this answere still maketh against the nature of a sacrament, in which God giues Christ vnto vs: whereas in a sacrifice God receiues from man, and man giues something to god: a sacrifice therefore is no fit meanes to apply any thing vnto vs, that is giuen of God.

Reason IV. Heb. 7.24.25. The Holy Ghost makes a difference betweene Christ, the high priest of the newe testament, and all Leuiticall priests in this, that they were many, one succeeding another: but he is onely one, hauing an eternall priesthood, which cannot passe from him to any other. Nowe if this difference be good, then Christ alone in his owne very person must be the priest

of the new testament, and no other with, or, vnder him: otherwise in the new testament their should be more priests in number then in the old. If they say, that the whole action remaines in the person of Christ, and that the priest is but an instrument vnder him (as they say) I say againe it is false; because the whole oblatiō is acted or done by the priest himselfe; and he which doth all, is more then a bare instrument.

Reason V. If the priest doe offer to God Christs reall bodie and blood for the pardon of our sinnes, then man is become a mediator betweene God and Christ. Now the Church of Rome saith, that the priest in his masse is a priest properly, and his sacrifice a reall sacrifice differing onely in the manner of offering from the sacrifice of Christ vpon the crosse: and in the very Canon of the masse they insinuate thus much, when they request *God to accept their giftes and offerings*, namely Christ himselfe offered, as he did the sacrifices of Abel and Noc. Now it is absurd, to thinke that any creature should be a mediator betweene Christ and God.

Therefore

Therefore Christ cannot possibly be offered by any creature vnto God.

Reason V I. The iudgement of the auncient Church. A certaine Counsell held at Toledo in Spaine reprooueth the Ministers that they offered sacrifice often the same day without the holy communion. The wordes of the Canon are these. *Relation is made vnto vs that certaine priests doe not so many times receiue the grace of the holy communion, as they offer sacrifices in one daie: but in one day, if they offer many sacrifices to God, in*

Tolet. Con-
cil. 12. c. 5.

ALL THE OBLATIONS, THEY SVSPEND THEMSELVES FROM THE COMMUNION____.

Here marke, that the sacrifices in auncient Masses were nothing else but formes of diuine seruice; because none did communicate, no not the priest himselfe. And in an other Counsell the *name* of the Masse is put onely for a forme of prayer. *It hath pleased vs, that* *praiers, supplications, Masses, which shall be allowed in the Councel____, be vsed.* And in this sense it is taken when speach is vsed of the making or compounding of Masses: for the sacrifice propitiatorie of the bodie

Milenes
Cap. 12.

Concil. Tolet
4. c. 12. & c.
Iacob. de
consecr. dip. 3.

*Lib. de cor.
por. & sang.
dom. cap. 9.*

& blood of Christ admits no composition. Abbat Paschasius saith, *because we sin daily Christ is sacrificed for vs MYSTICALLY, and his Passion is giuen in mysterie.* These his words are against the reall sacrifice: but yet he expounds himselfe more plainly, cap. 10. *The blood is drunke IN MYSTERIE SPIRITVALLY: and, it is all SPIRITVALL which we eate.* and c. 12. *The priest —, distributes to euery one not as much as the outward sight giueth, but as much as FAITH RECEIVETH. C. 13. The EVL similitude is outwardly, and the immaculate flesh of the lambe is FAITH INVWARDLY —, that the truth be not wating to the sacrament, and it be not ridiculous to Pagans that we drinke the blood of a killed man. c. 6. One eates the flesh of Christ spiritually and drinke his bloode, another seemes to receiue not so much as a morsell of bread from the hand of the priest: his reason is, because they come vnprepared. Now then considering in all these places he makes no receiuing but spirituall, neither doth he make any sacrifice but spirituall.*

IV. Obiect.

1 V. Obiections of Papists.

I. Gen. 14. v. 18. When Abraham was comming from the slaughter of the Kings, Melchizedek mette him, and brought forth bread and wine; and he was a priest of the most high God. Now this bread and wine (say they) he brought forth to offer for a sacrifice; because it is said he was a priest of the most high God: and they reason thus. Christ was a priest after the order of Melchizedek: therefore as Melchizedek offered breade and wine, so Christ vnder the formes of bread and wine offers himselfe in sacrifice vnto God. *Ans.* Melchizedek was no type of Christ in regard of the acte of sacrificing, but in regard of his person, and things pertaining thereto, which are all fully expounded, Hebr. 7. the summe whereof is this. I. Melchizedek was both king and priest: so was Christ. II. He was a prince of peace and righteousness: so was Christ. III. He had neither father nor mother: because the Scripture in setting down his historie makes no mention either of beginning or ending

of his daies: and so Christ had neither father nor mother: no father, as he was man; no mother, as he was God. I V. Melchizedek beeing greater then Abraham blessed him, and Christ by vertue of his priesthood blesteth, that is, iustifieth and sanctifieth all those that be of the faith of Abraham. In these things onely stands the resemblance and not in the offering of bread and wine. Again the ende of bringing forth the breade and wine, was not to make a sacrifice, but to refresh Abraham and his seruants, that came from the slaughter of the Kings. And he is called here a priest of the most high God, not in regard of any sacrifice; but in consideration of his blessing of Abraham, as the order of the wordes teacheth, *And he was the priest of the most high God, and therefore he blessed him.* Thirdly, though it were graunted, that he brought forth breade and wine to offer in sacrifice, yet will it not follow, that in the sacrament Christ himselfe is to be offered vnto God vnder the naked formes of bread and wine. Melchizedeks bread & wine were absurd types of no-bread and no-wine, or,
of

of formes of bread and wine in the Sacramēt.

II. Obiect. The paschall lambe was both a sacrifice and a sacrament: now the Eucharist comes in roome thereof. *Ansuv.* The paschal lambe was a sacrament, but no sacrifice. Indeede Christ saith to his disciples, *Goe and prepare a place to sacrifice the Passeover in*, Mark. 14. 12. but the words *to offer*, or *to sacrifice*, doe often signifie no more but *to kill*. As when Iacob and Laban made a covenant; it is saide, *Iacob sacrificed beasts, and called his brethren to eat bread*, Gen. 31. 54. which wordes, must not be vnderstoode of killing for sacrifice, but of killing for a feast: because he could not in a good conscience inuite them to his sacrifice, that were out of the couenant, beeing (as they were) of another religion: secondly, it may be called a sacrifice, because it was killed after the manner of a sacrifice. Thirdly, when Saul sought his fathers asses, and asked for the Seer, a maide bids him goe vp in hast: *for (saith shee) there is an offering of the people this day in the high place*, 1. Sam. 9. 12. where the feast that was kept in Rama, is called a sacrifice; in all like-

Deutr. 16. 2.

likelihood because at the beginning thereof, the priest offered a sacrifice to God: and so the Passecouer may be called a sacrifice, because sacrifices were offered within the compass of the appointed feast or solemnitie of the passecouer: & yet the thing it selfe was no more a sacrifice then the feast in Rama was. Againe, if it were graunted that the Passouer was both, it will not make much against vs: for the supper of the Lord succedes the Passecouer onely in regard of the maine ende thereof, which is the increase of our communion with Christ.

III. Obiect. Malac. 1. 11. The prophet foretelleth of a cleane sacrifice that shall be in the new testament: and that (say they) is the sacrifice of the Masse. *Ans.* This place must be vnderstoode of a spirituall sacrifice, as we shall plainly perceiue if we compare it with 1. Tim. 2. 8. where the meaning of the prophet is fitly expounded. *I will (saith Paul) that men pray in all places, LIFTING VP PURE HANDS, without wrath or doubting.* And this is the cleane sacrifice of the Gentiles. Thus Iustin Mattyr saith, *That supplications and thanks-*

*Dialog. cum
Triph.*

thanksgivings are the ONLY perfect sacrifices pleasing God, and that Christians have learned to OFFER THEM ALONE. And Tertul-
lian saith, *We sacrifice for the health of the*
Emperour — : as God hath commaunded
with pure praier. And Ireneus saith, that this
cleane offering to be offered in euery place, is
the praiers of the Saints.

*Ad Scapu. 7
lam.*

Lib. 4. c. 35

*Obiect. IV. Hebr. 13. 10. we haue an al-
tar, whereof they may not eate, vvhich serue
in the tabernacle.* Now (say they) if we haue
an altar then wee must needes haue a priest:
and also a reall sacrifice. *Ans.* Here is meant
not a bodily, but a spirituall altar; because the
altar is opposed to the materiall Tabernacle:
and what is meant thereby is expressed in
the next verse, in which he prooues that we
haue an altar. *The bodies of the beasts, whose
blood was brought into the holy place by the
high priest for sinne, were burnt without the
campe; so Christ Iesus, that he might sancti-
fie the people with his ouune blood, suffered
vvithout the gate.* Now lay the reason or
proote to the thing that is prooued, and we
must needes vnderstande Christ himselve,
who

who was both the altar, the priest, and the sacrifice.

Obiect.V. Lastly, they say, where alteration is both of law & couenant: there must needs be a new priest and a new sacrifice. But in the new testament there is alteration both of law and couenant: and therefore there is both new priest and new sacrifice. *Ans.* Al may be granted: in the new testament, there is both new priest and sacrifice: yet not any popish priest, but onely Christ himselfe both God and man. The sacrifice also is Christ as he is man: and the altar, Christ as he is God, who in the new testament offered himselfe a sacrifice to his Father for the sinnes of the world. For though he were the lambe of God slaine from the beginning of the world, in regard of the purpose of God, in regard of the value of his merit, and in regard of faith which maketh things to come as present, yet was he not actually offered till the fulnes of time came; and once offering of himselfe, he remaineth a priest for euer, & al other priests beside him, are superfluous: his one offering once offered, beeing all-sufficient.

The

*The twelfth point. Of
fasting.**Our consent.*

Our consent may be set downe in three conclusions. I. We doe not condemne fasting, but maintain three sorts therof: to wit, a morall, ciuill, and a religious fast. The first being morall, is a practise of sobriety or temperance, when as in the vse of meates and drinckes, the appetite is restrained, that it doe not exceede moderation. And this must be vsed of all Christians in the whole course of their liues. The second being ciuill, is when vpon some particular and politicke considerations, men abstaine from certaine meates: as in this our common-wealth the Law inioynes vs to abstaine from flesh-meat at certain seasons of the yere, for these special ends; to preserve the breed of cattell, and to maintaine the calling of the fisherman. The third, namely a religious fast, is when the duties of religion,

religion, as the exercise of prayer and humiliatio are practised in fasting. And I doe now specially intreat of this kind.

Conclus. II. We ioine with them in the alloweance of the principall and right endes of a religious fast, and they are three. The first is, that thereby the minde may become attentive in meditation of the duties of godlinesse to be performed. The second is, that the rebellion of the flesh may be subdued: for the flesh pampered becomes an instrument of licentiousnes. The third, and (as I take it) the cheefe end of a religious fast is, to professe our guiltinesse, and to testifie our humiliation before God for our sinnes: and for this end in the feast of Nineve, the very beast was made to abstaine.

Conclus. III. We yelde vnto them, that fasting is an helpe and furtherance to the worship of God: yea & a good worke also if it be vsed in a good manner. For though fasting in it selfe being a thing indifferent, as eating and drinking are: is not to be tearmed a good worke, yet being applyed, and considered in relation to the right endes before
spoken

spoken of, and practised accordingly; it is a worke allowed of God, and highly to be esteemed of all the seruants and people of God.

The difference or dissent.

Our dissent from the Church of Rome in the doctrine of fasting standes in three things. I. They appoint & prescribe set times of fasting, as necessarie to be kept: but we hould and teach that to prescribe the time of a religious fast, is in the libertie of the Church and the gouernours thereof as special occasiō shall be offered. When the disciples of Iohn asked Christ, why they and the Pharises fast often, but his disciples fasted not, he answered, *Can the children of the marriage chamber mourne as long as the bridegrome is with them: but the daies will come when the bridgrome shall be taken away from them, and THEN SHALL THEY FAST.* Math. 9. 15. where he giues them to vnderstand, that they must fast, as occasiōs of mourning are offered. Where also I gather, that a set time of fasting is no more to be inioyned

Epist. 86.

Contra
Psychicos.

Hist. l. 5. c. 17.

ned then a set time of mourning. It was the opinion of Augustine, that *neither Christ nor his Apostles*, appointed any times of fasting: and Tertullian saith, *that they of his time fasted of their owne accords freely, without lawe or commandement, as occasions and times serued*. And Eusebius saith, that *Montanus was the first that made laws of fasting*. It is obiected, that there is a set time of fasting prescribed, Lev. 16. 29. *Ans.* This set and prescribed fast was commanded of God as a part of the legall worship, which had his ende in the death of Christ: therefore it doth not iustifie a set time of fasting in the new testament, where God hath left man to his owne libertie, without giuing the like commandement. It is againe alleadged, that Zacharie, 7. 5. there were set times appointed for the celebration of religious fasts vnto the Lord, the fifth and the seauenth moneths. *Ans.* They were appointed vpon occasion of the present afflictions of the Church in Babylon, and they ceased vpon their deliuerance. The like vpon like occasion may we appoint. It is further obiected, that some Chur-

Churches of the Protestants obserue set times of fasting, *Ansuv.* In some Churches there be set daies and times of fasting, not vpon necessitie or for conscience or religions sake, but for politicke or ciuill regards: whereas in the Romish Church it is held a mortall sinne, to deferre the set time of fasting till the next day following.

Secondly we dissent from the Church of Rome touching the manner of keeping a fast. For the best learned among them allow the drinking of wine, water: electuaries, & that often within the compasse of their appointed fast: yea they allowe the eating of one meale on a fasting day at noon tide, and vpo a reasonable cause, one houre before the time of fasting not yet ended. But this practise indeede is absurd, & contrarie to the practise of the old testament: yea it doth frustrate the end of fasting. For the bodyly abstinence is an outward meanes and signe whereby we acknowledge our guiltines and vnworthines of any of the blessings of God. Again they prescribe a difference of meates, as white-meat onely to be vted on their fasting

*Molan.**tract. 3. c. 11.**d. Navar. 6. 21**num. 27.**Iud. 20. 26.**2. Sam. 1. 12.*

daies, and that of necessity and for conscience sake in most cases. But we hold this distinction of meates both to be foolish and wicked. Foolish : because in such meates as they prescribe, there is as much filling and delight, as in any other meates ; as namely in fish, fruits, wine, &c. which they permit. And its against the end of a religious fast to vse any refreshing at all ; so farre as necessitie of health and comelines will permit. Thus the Church in times past vsed to abstain not onely frō meat & drinke, but from all delights whatsoeuer, euen from soft apparel and sweet ointments. *Ioel 2. 15. — Sanctifie a fast — : let the BRIDGROME GOE FORTH OF HIS CHAMBER, and the bride out of hir bride chamber. Dan. 10. 3. I eate no PLEASANT bread, neither came FLESH NOR VVINE within my mouth, neither did I ANNOINT my selfe at all, till three weekes of daies were fulfilled. 1. Cor. 7. 5. Defraud not one an other, EXCEPT it be with consent for a time, that ye may giue your selues to FASTING and praier.*

Againe, we hold this practise to be wicked, because it taketh away the libertie of
Chri-

Christiās: by which, *unto the pure all things are pure*. And the Apostle, Gal. 5. bids vs to *stand fast in this libertie*, which the Church of Rome would thus abolish. For the better vnderstanding of this, let vs consider howe the Lord himselfe hath from the beginning kept in his owne handes as a master in his owne house; the disposition of his creatures for the vse of man, that he might depend on him and his word for temporall blessings. In the first age, he appointed vnto him for meate euery hearb of the earth bearing seed, and euery tree wherein there is the fruite of a tree bearing seed. Gen. 1. 18. And as for flesh, whether God gaue vnto him libertie to eat or not to eat, we hold it vncertain. After the flood the Lord renewed his grant of the vse of the creatures, and gaue his people libertie to eat the flesh of liuing creatures: yet so as he made some things vncleane: and forbad the eating of them: among the rest, the eating of blood. But since the comming of Christ he hath enlarged his word, and giuen libertie to all both Iewes & Gentiles, to eat of all kindes of flesh. This word of his,

29

Act. 10. 6.
1. Tim. 4.

*Trib. bish.
lib. 9. cap. 38.*

*Hist. trip.
li. 6. 10.*

we rest vpon; holding it a doctrine of deuills, for men to commaund an abstinence from meates, for conscience sake; which the Lord himselfe hath created to be receiued with thanksgiuing. Socrates a Christian historiographer saith, *that the Apostles left it free to euery one to vse what kinde of meate they would on fasting daies, and other times.* Spiridion in lent dressed swines flesh, and set it before a stranger, eating himselfe and bidding the stranger also to eat: who refusing & professing himselfe to be a Christian, therefore (saith he) he rather must than doe it: for to the pure all things are pure, as the word of God teacheth vs.

But they obiekt Ier. 35. where Ionadab commanded the Rechabites to abstain from wine: which commandement they obeyed, and are commended for doing well in obeying of it: therefore (say they) some kinde of meates may lawefully be forbidden. *Ans.* Ionadab gaue this commandement not in way of religion, or merit, but for other wise and politicke regards. For he inioyned his posteritie not to drinke wine, not to build houses

houses, not to sowe seede, or plant vineyards, or to haue any in possession: but to liue in tents to the ende: they might be prepared to beare the calamities, that should befall them in time to come. But the Popish abstinence from certaine meates, hath respect to conscience and religion; and therefore is of another kind, and can haue no warrant thence.

II. Obiect. Dan. 10. 3. Daniel beeing in heauines for three weekes of daies, abstained from flesh: and his example is our warrant.

Ans. It was the manner of holy men in ancient times, when they fasted many daies together of their owne accordes freely to abstaine from sundrie things, and thus Daniel abstained from flesh. But the Popish abstinence from flesh is not free, but stands by commandement, and the omitting of it, is mortal sinne. Againe, if they will follow Daniell in abstaining from flesh, why doe they not also abstaine from all pleasant bread and wine: yea from ointments: and why will they eate any thing in the time of their fast; whereas they cannot shew that Daniel eate any thing at all till eueing. And Molanus hath noted

*Tract. 3. c.
11. concil S.*

that our ancetours abstained from wine and dainties, and that some of them ate nothing for two or three daies together.

Thirdly they alleadge the diet of Iohn Baptist: whose meate was Locusts and wild honie; and of Timothy, who abstained from wine. *Ans.* Their kinde of diet, and that abstinence which they vsed, was only for temperance sake; not for conscience, or, to merit any thing thereby: let them prooue the contrarie if they can.

Mark. 7. 6.

Thirdly and lastly, we dissent from them touching certaine endes of fasting. For they make abstinence it selfe in a person fitly prepared, to be a part of the worship of God: but we take it to be a thing indifferent in it selfe: and therefore no part of Gods worship: and yet withall, being well vsed, we esteeme it as a proppe or furtherance of the worship, in that we are made the fitter by it to worship God. And herevpon some of the more learned sort of them say, Not the worke of fasting done, but the deuotion of the worker, is to be reputed the seruice of God. Againe, they say, that fasting in, or, with deuotion

deuotion, is a worke of satisfaction to Gods iustice for the temporall punishment of our sinnes. Wherein we take they doe blasphemously derogat from Christ our Sauour, who is the whole and perfect satisfaction for sinne, both in respect of fault and punishment. Here they alleadge the example of the Ninevites, and Achabs fasting, wherby they turned away the iudgements of God denounced against them by his Prophets, We answer, that Gods wrath was appeased towards the Ninevites not by their fasting but by faith laying holde on Gods mercy in Christ, and thereby staying his iudgement. Mat. 12.41. Their fasting was onely a signe of their repentance: their repentance a fruite and signe of their faith, whereby they belecued the preaching of Ionas, As for Ahabs humiliatio it is nothing to the purpose: for it was in hypocrisie: if they get any thing thereby, let the take it to themselues. To conclude, we for our parts doe not condemne this exercise of fasting, but the abuse of it: and it were to be wished, that fasting were more vsed of all Christians in all places: considering the Lord

doth daily giue vs new and special occasions of publike and priuate fasting.

The thirteenth point. Of the state of perfection.

Our consent.

Our consent I will set downe in two conclusions. I. All true beleeuers haue a state of true perfection in this life. Math. 5.48. *Be you perfect as your father in heauen is perfect.* Gen. 6.9. *Noah was a iust and perfect man in his time, and walked with God.* Gen. 17.1. *Walke before me and be perfect.* And sundrie kings of Iuda are said to walke vp-rightly before God with a perfect heart, as Dauid, Iosias, Hezekias, &c. And Paul accounteth himselfe with the rest of the faithfull to be perfect, saying, *Let vs all that are perfect, be thus minded,* Phil. 3.15. Now this perfection hath two partes. The first is the imputation of Christs perfect obedience, which is the ground and fountaine of all our perfectiō whatsoeuer. Heb. 10.14. *By one offering,* that is, by his obedience in his death
and

and passion, *hath he consecrated*, or made perfect, *for euer them that beleue*. The second part of Christian perfection is synceritie, or, vprightnes, standing in two things. The first is, to acknowledge our imperfection and vnworthines in respect of our selues: and hereupon, though Paul had said he was perfect, yet he addeth further, that he did account of himselfe, not as though he had attained to perfection: but did forget the good things behinde, and indeauoured himselfe to that which was before. Here therefore it must be remembered, that the perfection whereof I speake, may stande with sundrie wants and imperfections. It is saide of Asa that his *heart was perfect vvith God all his daies*, and yet he pulled not downe the high places: and beeing diseased in his feete he put *his trust in the Physitians and not in the Lord*. Secondly this vprightnes standes in a constant purpose, endeauour, and care to keepe not some fewe, but all and euery commandement of the lawe of God, as Dauid saith psal. 119.6. *Then should I not be confounded, when I haue respect to* AL THY COMMANDE-

Phil. 3. 13.
& 15.

2. Chr. 15. 17.
& 16. 12.

DE-

DEMENTS. And this endeaour is a fruite of perfection, in that it proceedes from a man regenerate. For, as all men through Adams fall, haue in them by nature the seedes of all sinne; none excepted, no not the sinne against the holy Ghost: so by grace of regeneration through Christ, all the faithfull haue in them likewise the seedes of all vertues needefull to saluation: and hereupon they both can and doe indeaour to yeelde perfect obedience vnto God, according to the whole law. And they may be tearmed perfect, as a childe is called a perfect man: though it want perfection of age and stature and reason; yet hath it perfection of parts: because it hath all and euery part and faculty both of body & soule, that is required to a perfect man.

Conclus. II. There be certaine works of supererogation: that is, such works as are not onely answerable to the law, and thereupon deserue life euerlasting: but goe beyonde the lawe, and merit more then the lawe by it selfe can make any man to merit. But where may we finde these works? not in the person of any meere man, or angel, nor in all
men

men and angels: but onely in the person of Christ God and man: whose workes are not onely answerable to the perfection of the law, but goe farre beyond the same. For first the obedience of his life cōsidered alone by it selfe, was answerable euen to the rigour of the lawe: and therefore the sufferings of his death and passion, were more then the lawe could require at his hand: considering it requireth no punishment of him, that is a doer of all things conteyned therein. Secondly, the very rigour of the lawe requireth obedience onely of them that are meere men: but the obedience of Christ was the obedience of a person that was both God & man. Thirdly, the lawe requires personall obedience, that is, that euery man fulfill the lawe for himselfe, and it speakes of no more. Now the obedience which Christ performed, was not for himselfe alone, but it serueth also for all the elect: and considering it was the obedience of God (as Paul signified whē he said, feede the Church of God, which HE purchased VVITH HIS BLOOD) it was sufficient for many thousand worlds: and by reason
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son the law requireth no obedience of him that is God; this obedience therefore may truly be tearmed a worke of supererrogation. This one we acknowledge, and beside this we dare acknowledge none. And thus farre we agree with the Church of Rome, in the doctrine of the estate of perfection; and further we dare not goe.

The difference.

The Papists hold (as the writings of the learned among them teach) that a man being in the state of grace, may not onely keepe all the commandements of the law, and thereby deserue his owne saluation: but also goe beyond the law and doe workes of supererrogation which the lawe requireth not: as to performe the vow of single life, and the vow of regular obedience, &c. And by this means (they say) men deserue a greater degree of glorie then the law can atoard. Of perfection they make two kinds: one they cal *necessarie perfection*, which is the fulfilling of the law in euery commandement, whereby eternall life is deserued. The second, is *profitable perfection*,

fection, when men do not onely such things as the lawe requires, but ouer and besides, they make certen vowes, and performe certaine other duties which the lawe inioynes not; for the doing whereof they shall be rewarded with a greater measure of glorie, then the lawe designeth. This they make plaine by comparison: Two soldiers fight in the field vnder one and the same captaine: the one onely keepes his standing, and thereby deserues his pay: the other in keeping of his place, doth also winne the enemies standard; or doe some other notable exploit: now this man besides his pay deserues some greater reward. And thus (say they) it is with all true Catholickes in the state of grace: they that keepe the lawe shal haue life eternal: but they that doe more then the law, as workes of supererrogation, shall be crowned with greater glorie. This is their doctrine. But we on the cōtrarie teach, that albeit we are to strue to a perfection as much as we can, yet no man can fulfill the lawe of God in this life: much lesse do workes of supererrogation: for the confirmatiō wherof, these reasons may be

be vsed. I. In the moral law two things are commanded. First the loue of God and man. Secondly, the manner of this loue, now the manner of louing God is to loue him with all our heart and strength. Luc. 10. 27. *Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, & with all thy strength,* AND WITH ALL THY THOUGHT, &c. As Bernard saide, *the measure of louing God, is to loue him without measure*, and that is to loue him with the greatest perfectiō of loue that can befall a creature. Hence it followes that in louing God, no man can possibly doe more then the lawe requireth: and therefore the performance of all vowes whatsoeuer, and all like duties, comes short of the intention or scope of the law.

II. Reason. The compasse of the law is large, and comprehendeth in it more then the minde of man can at the first conceiue: for euery commaundement hath two parts, the negatiue and the affirmatiue. In the negatiue is forbidden not onely the capitall sinne named, as murther, theft, adulterie, &c. but all sinnes of the same kinde, with all occasions

occasions and prouocations thereto. And in the affirmatiue is commanded not onely the contrarie vertues, as the loue of God, and the loue of our neighbours honour, life, chastitie, goods, good name, but the vse of all helps and meanes, wherby he said the vertues may be preferued: furthered, and practised. Thus hath our Saviour Christ himselfe expounded the lawe, Math. chap. 5. and 6. vpon this plaine ground I conclude, that all duties pertaining to life and manners, come within the list of some morall commaundement. And that the Papists making, their workes of supererogation meanes to further the loue of God and man, must needs bring them vnder the cōpasse of the lawe. Vnder which, if they be, they can not possibly goe beyond the same.

Reason III. Luc. 17. 20. *When ye haue done all those things that are commaended vs we are vnprofitable seruantes: we haue done that which was our duty to doe.* The Papists answer that we are vnprofitable to God but not to our selues: but this shift of theirs is beside the very intent of the place. For a
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seruant in doing his dutie is vnprofitable euen to himselfe, and doth not so much as deserue thanks at his masters hand, as Christ saith, v. 9. *Doth he thanke that seruant.* Secondly they answer, that we are vnprofitable seruants in doing things commaunded: yet when we doe things prescribed in the way of counsell, we may profit our selues, and merit therby. But this answer doth not stand with reason. For things commanded, in that they are commaunded, are more excellent then things left to our libertie; because the will and commaundement of God giues excellencie and goodnes vnto them. Againe counsells are thought to be harder then the commandements of the law: and if men can not profit themselves by obedience of moral precepts, which are more easie; much lesse shall they be able to profit themselves by counsells which are of greater difficultie.

Reason I V. If it be not in the abilitie and power of man to keepe the law, then much lesse is he able to doe any worke that is beyond and aboue all the law requireth: but no man is able to fulfill the lawe, and there-

therefore no man is able to supererrogate. Here the Papists deny the proposition: for (say they) though we keepe not the lawe, yet we may doe things of counsell about the lawe, and thereby merit. But by their leaues, they speake absurdly: for in common reason. if a man faile in the lesse, he cannot but faile in the greater. Now (as I haue said) in popish doctrine, it is easier to obey the moral lawe then to performe the counsells of perfection.

Obiections of Papists.

I. Isaie. 56. 4. The Lord saith, *unto Eunuches that keepe his sabbath and choose the thinge that pleaseth him, will he giue a place & a name better then the sonnes and daughters.* Now (say they) an Eunuch is one that liues a single life, and keepes the vow of chastitie, & herevpon he is said to deserue a greater measure of glory. *Ans.* If the wordes be well considered, they prooue nothing lesse: for honour is promised to Eunuches, not because they make and performe the vowe of single life, but because (as the text saith) they obserue the Lordes Sabbath, and chose the

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thing that pleaseth God, and keepe his covenant, which is to beleue the word of God & to obey the commandements of the morall lawe.

Obiect. II. Mat. 16. 12. Christ saith, There are some which haue made themselves chaste for the kingdome of heauen: therefore the vowe of single life is warrantable, and is a worke of speciall glorie in heauen. Ans. The meaning of this text is, that some hauing receiued the gift of continencie, doe willingly content themselves with single estate, that they may with more libertie without distraction further the good estate of the Church of God, or, the kingdome of grace in themselves and others. This is all that can be gathered out of this place: hence therefore cannot be gathered the merit of euerlasting glorie by single life.

Obiect. III. Math. 9. 21. Christ saith to the young man. If thou wilt be perfect goe sell that thou hast and giue to the poore, and thou shalt haue treasure in heauen. Therefore say they, a man by forsaking all may merit not onely heauen, but also treasure there, that is
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an exceeding measure of glorie. *Ans.* This young man beeing in likelihoode, a most strickt Pharise, thought to merit eternall life by the workes of the law, as his first question importeth; *Good master, what shall I doe to be saued:* and therefore Christ goeth about to discouer vnto him the secret corruption of his heart. and herevpon the words alledged are a commandement of triall not common to all, but special to him. The like commandement gaue the Lord to Abraham, saying, *Abraham take thine onely sonne Isaac: and offer him vpo the mountaine which I shall shewe thee,* Gen. 12.2.

IV. Obiect. 1. Cor. 7. 8. Paul saith, *It is good for all to be single as he was:* and v. 38. he saith, *it is better for virgins not to marry:* and, *this he speaks by permission not by commandement,* v. 26. *Ans.* Here single life is not preferred simply, but onely in respect of the present necessitie, because the Church was then vnder persecution: and because such as liue a single life, are freed from the cares and distractions of the world.

V. Obiect. 1. Cor. 9. 15. 17. 18. Paul preached

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ched the Gospell freely, and that was more then he was bound to doe: and for so doing he had a reward. *Ans.* It was generally in Pauls libertie to preach the Gospell freely or not to doe it: but in Corinth vpon speciall circumstances, he was bound in conscience to preach it freely as he did; by reason of the false teachers, who would otherwise haue taken occasion to disgrace his ministerie, and haue hindred the glory of God. Now it was Pauls dutie by all meanes to prevent the hindrances of the gospell, and the glory of God: and if he had not so done, HE HAD ABUSED his libertie, v. 18. Therefore he did no more in that case then the law it selfe required. For an action indifferent, or an action in our libertie, ceaseth to be in our libertie and becomes morall, in the case of offence. What is more free and indifferent then to eate flesh, yet in the case of offence Paul said *he would not eate flesh as long as the world stood*, 1. Cor, 8. 13.

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*The fourteenth point. Of the
worshipping of Saints, spe-
cially of innocation.*

Our consent.

Conclus. I. The true Saintes of God, as Prophets, Apostles, and Martyrs, and such like, are to be worshipped and honoured, and that three waies: I. by keeping a memory of them in godly manner. Thus the Virgin Marie as a prophetesse foretelleth, that *all nations shall call her blessed*, Luk. i. 48. When a certaine woman poured a boxe of oyntment on the head of Christ, he saith, this fact shall be spoken in remembrance of her, wheresoeuer that gospel should be preached throughout the world, Mar. i. 4. 9. This dutie also was practised by Danid toward Moses, Aaron, Phineas, and the rest that are, commended, Psal. 105. and 106, and by the author of the epistle to the Ebrewes, vpon the Patriarkes & Prophets, and many others

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that excelled in faith in the times of the olde and new testament. II. They are to be honoured by giuing of thanks to God for them, and the benefits that God vouchsafed by them vnto his Church. Thus Paul saith, that when the Churches heard of his conuersion, they *glorified God for him, or, in him* Gal. i. 13. And the like is to be done for the Saints departed. III. They are to be honoured by an imitation of their faith, humilitie, meekenesse, repentance, the feare of God, & all good vertues wherein they excelled. For this cause the examples of godly men in the old and new testament, are called a *cloud of witnesses* by allusion: for as the cloud did guide the Israelites through the wilderness to the land of Canaan: so the faithful now are to be guided to the heauenly Canaan by the examples of good men, that haue beleeued in God before vs, and haue walked the strait way to life euerlasting.

Concl. II. Againe their *TRUE RELIQUES* that is, their vertues and good examples left to all posteritie to be followed, we keepe and respect with due reuerence. Yea if any
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man can shewe vs the bodily relique of any true Saint: and prooue it so to be though we will not worship it, yet will we not despise it but keepe it as a monument, if it may conveniently be done without offence. And thus farre we consent with the church of Rome. Further we must not goe.

The dissent.

Our difference stands in the manner of worshipping of Saints. The Papists make two degrees of religious worshippe. The highest they cal *Latria* whereby God himselfe is worshipped; and that alone. The second lower then the former, is called *Dou-
lia*, whereby the Saints and Angells that be in the speciall fauour of God, and glorified with euerlasting glorie in heauen, are worshipped. This worshippe they place in outward adoration, in bending of the knee, and bowing of the bodie to them beeing in heauen: in invocation whereby they call vpon them: in dedication of Churches and houses of religion vnto them: in sabbathes and festiuall daies: lastly in pilgrimages vnto
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their reliques & images. We likewise distinguish adoration or worship: for it is either religious or civill. Religious worship, is that which is done to him that is Lord of all things, the searcher and trier of the heart, omnipotent, euery where present, able to heare and helpe them that call vpon him euery where, the author and first cause of euery good thing: and that simply for himselfe, because he is absolute goodnes it selfe. And this worship is due to God alone, being also commaunded in the first and second commandements of the first table. Ciuill worship is the honour done to men set above vs by God himselfe, either in respect of their excellent gifts, or in respect of their offices: & authoritie whereby they gouerne others. The right ende of this worship is to testifie and declare that we reuerence the giftes of God, and that power which he hath placed in those that be his instruments. And this kinde of worship is commanded onely in the second table & in the first commandement thereof *Honour thy father and mother.* Vpon this distinction we may iudge, what honour

honour is due to euey one. Honour is to be giuen to God, & to whom he commandeth. He commandeth that inferiours should honour or worship their betters. Therefore the vnreasonable creatures, & among the rest images are not to be worshipped, either with ciuill or religious worship: beeing indeed far baser then man himselfe is. Againe vncleane spirits the enemies of God, must not be worshipped: yea to honour them at all, is to dishonour God. Good angels, because they excell men both in nature and gifts, when they appeared were lawfully honoured: yet so, as when the least signification of honour was giuen that was proper to God, they refused it. And because they appeare not now as in former times, not so much as ciuill adoration in any bodily gesture is to be done vnto them. Lastly, gouernours and Magistrates haue ciuill adoration as their due: and it can not be omitted without offence. Thus Abraham worshipped the Hittites, Gen. 23. and Ioseph his brethren, Gen. 50. To come to the very point: vpon the former distinction, we denie against the Papists that any ciuill worship

worship in the bending of the knee or prostrating of the bodie, is to be giuen to the Saints, they being absent from vs; much lesse any religious worship, as namely Invocation signified by any bodily adoratiō. For it is the very honour of God himselfe; let them call it *latría*, or *douliá*, or by what name they will.

Our reasons.

Reason I. All true inuocation and praier made according to the will of God, must haue a double foundation; a commaundement, and a promise. A commaundement, to mooue vs to pray: and a promise, to assure vs that we shall be heard. For all and euery praier must be made in faith: & without a commaundement or promise there is no faith. Vpon this vnfallible ground I conclude, that we may not pray to Saints departed: for in the Scripture there is no word, either commaunding vs to praie vnto them, or assuring vs that we shall be heard when wee praie. Nay we are commanded, onely to call vpon God, *Him onely shalt thou serue*, Matth. 4. 10. And, *How shall we call vpon him in whome we haue*

haue not beleueed? Rom. 10. 14. And we haue no promise to be heard but for Christs sake. Therefore praier made to Saints departed are vnlawfull. Answer is made, that inuocation of Saints, is warranted by miracles and reuelations, which are answerable to commandements and promises. *Answw.* But miracles and reuelations had an ende before this kind of inuocation tooke any place in the Church of God: and that was about three hundred yeares after Christ. Againe to iudge of any point of doctrine by miracles, is deceitfull; vnlesse three things concur: the first is, doctrine of faith and pietie to be confirmed: the second is praier vnto God, that some thing may be done for the ratifying of the saide doctrine: the third is the manifest edification of the Church by the two former. Where any of these three are wanting, miracles may be suspected: because otherwhiles false prophets haue their miracles to trie mē whether they wil cleaue vnto God or no. Deut. 13. 1, 3. Againe, miracles are not done, or to be don for them that beleue, but for infidels that beleue not as Paul saith, 1. Cor.

1. Cor. 14. 22. *Tongues are a signe not to them that beleue, but to unbeleuers.* And to this agree Chrysostome, Ambrose, and Isidore, who saith, *Behold a signe is not necessarie to beleuers which haue alreadie beleued, but to infidels that they may be conuerted.* Lastly, our faith is to be confirmed not by reuelations and apparitions of dead men, but by the writings of the Apostles and prophets, Luc. 16. 29.

Reason II. To praie vnto Saints departed, to bowe the knee vnto them while they are in heauen, is to ascribe that vnto them which is proper to God himselfe: namely, to know the heart, with the inward desires and motions thereof: and to know the speeches and behauiours of all men in all places vpon earth at all times. The Papists answer, that Saints in heauen see and heare all things vpon earth, not by themselves (for that were to make them Gods) but in God, and in the glasse of the Trinitie, in which they see mens praiers reuealed vnto them. I answer first, that the Saints are still made more then creatures; because they are saide, to knowe the thoughts

thoughts and all the doings of all men at all times, which no created power can well comprehend at once. Secondly I answer, that this glasse, in which all things are saide to be seene, is but a forgerie of mans braine: and I prooue it thus. The angels themselves, who see further into God then men can doe, neuer knew all things in God: which I confirme on this manner. In the temple vnder the lawe, vpon the arke were placed two Cherubins, signifying the good angels of God: and they looked downward vpon the mercieseat couering the arke, which was a figure of Christ; and their looking downward figured their desire to see into the mystery of Christs incarnatiō, & our redemptiō by him; as Peter alluding, no doubt, to this type in the olde Testament saith, 1. Pet. 1. 12. *which things the angels desired to behold* and Paul saith Eph. 3. 10. *The manifold wisdom of God is reuealed by the Church vnto principalities and powers in heauenly places, that is, to the angels: but how and by what meanes? by the Church;* and that two waies, first by the Church, as by an example, in which the angels

Prolog. in
Job.

Rev. 6. 9.

gels saw the endles wisdom and mercie of God in the calling of the Gentiles. Secondly by the Church, as it was founded & honoured by the preaching of the Apostles. For it seemes that the Apostolicall ministerie in the newe testament reuealed things touching Christ, which the angels neuer knew, before that time. Thus Chrysostome vpon occasion of this text of Paul saith, *that the Angels learned some things by the preaching of Iohn Baptist.* Againe, Christ saith, that they know not *the houre of the last iudgement,* Math. 24. 23. much lesse doe the saints know all things in God. And hence it is that they are saide to be vnder the altar, where they crie: *How long Lord, holy and true! wilt thou not reuenge our bloode?* as beeing ignorant of the daie of their full deliuerance. And the Iewes in affliction confesse Abraham was ignorant of them and their estate. Isa. 63. v. 16.

Reason III. Matth. 4. 10. Christ refused so much as to bow the knee to Sathan vpon this ground, because *it was written thou shalt worship the Lord thy God and him onely shalt thou*

thou serue. Hence it was, that Peter would not suffer Cornelius so much as to kneele vnto him, though Cornelius intended not to honour him as God. Therefore neither Saint nor Angel is to be honoured so much as with the bowing of the knee: if it carrie but the least signification of diuine or religious honour.

Reason IV. The iudgement of the auncient Church. August. *we honour the Saints de uerare-*
with charitie, and not BY SERVITUDE: neither *lig. 6. 53.*
doe vve erect Churches to them. And, Let it
NOT BE RELIGION for vs to vvorship deade
men. And, They are to be honoured for immi-
tation, and not to be adored for religion. Epi-
phan. Neither Tecla nor any Saint is to be *heres. 79.*
ADORED: for that auncient ERROVR may not
ouerrule vs, that vve should leaue the liuing
Goð, and adore things made by him. Againe,
Let Marie be in honour; let the Father,
Sonne, and holy Ghost be adored: let NONE A-
DORE MARIE: I meane neither vvoman nor
man. Againe, Marie is beautifull and holy
anahonoured, yet NOT TO ADORATION. Whē
Iulian objected to the Christians that they
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Lib. 9. & 10. worshipped their Martyrs as God, Cyril graunts the memorie and honour of them, but denies their adoration: and of inuocation, he makes no mention at all. Ambrose on Rom. 1. *Is any so madde that he will giue to the Earle the honour of the King — ? yet these men doe not thinke themselves guiltie, who giue the honour of Gods name to a creature, and leauing the Lord, ADORE THEIR FELLOVV SERVANTS, as though there were any thing more reserved for God.*

Obiections of Papists.

I. Gen. 48. 16. Let the angel that kept me blesse thy children. Here (say they) it is a prayer made to angels. *Ans.* By the angel is meant Christ, who is called the angel of the covenant, Malac. 3. 1. and the angel that guided Israel in the wildernes, 1. Cor. 10. 9. compared with Exod. 23. 20.

Obiect. II. Exod. 23. 13. Moses praieth that God would respect his people, for Abrahams sake, and for Isaac and Israel his seruants, which were not then liuing. *Ans.* Moses praieth God to be mercifull to the people,

ple, not for the intercession of Abraham, Isaac, and Jacob, but for his covenants sake which he had made with them, Psal. 123. 10 11. Again by popish doctrine, the fathers departed knewe not the estate of men vpon earth, neither did they pray for thē: because then they were not in heauen but in *Limbo patrum*.

III. Obiect. One liuing man makes intercession to God for another: therefore much more doe the Saints in glorie, that are filled with loue pray to God for vs: and we pray to them no otherwise then we desire liuing men to pray for vs. *Ans.* The reason is naught: for we haue a commandement, one liuing man to pray for another, and to desire others to pray for vs: but there is no warrant in the word of God, for vs to desire the praiers of men departed. Secondly there is great difference betweene these two: To request our friend either by word of mouth or by letter to pray for vs: and by Inuocation to request them that are absent from vs and departed this life to pray for vs: for this is indeede a worshippe, in which is giuen

vnto them a power to heare and helpe all that call vpon them, at what place or time soeuer, yea though they be not present in the place in which they are worshipped: and consequently the seeing of the heart, presence in all places, an infinite power to helpe all that pray vnto them: which things agree to no creature but God alone. Thirdly when one liuing man requests an other to pray for him, he onely makes him his companion and fellowe member in his prayer made in the name of one mediatur Christ: but when men inuocate Saints in heauen, they beeing then absent, they make them more then fellowe members euen mediators between Christ and them.

The XV. point. Of intercession of saints.

Our consent.

Our consent with them I will set downe in two conclusions. *Conclus. I.* The saints departed pray vnto God, by giuing thanks
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vnto him for their owne redemption, and for the redemption of the whole Church of God vpon earth, Rev. 5. 8. *The foure beasts and the foure and twentie Elders fell downe before the lambe—, 9. and they song a new song, Thou art worthie to take the booke and to open the seales thereof: because thou wast killed and hast redeemed vs to God—. 13. And all the creatures which are in heauen—, heard I saying, Praise and honour and glorie and pouwer be vnto him that sitteth vpon the throne and vnto the Lambe for euermore.*

II. Conclus. The Saints departed pray generally for the state of the whole Church, Rev. 6. 9. *And I saw vnder the Altar, the soules of them that were killed for the word of God—. & THEY CRIED, 10. How long Lord holy and true! dost thou not iudge and avenge our blood on them that dwell on the earth?* whereby we see they desire a finall deliuerance of the Church, and a destruction of the enemies thereof; that they themselves with all the people of God might be advanced to fulnesse of glorie in bodie and soule.

Ye the dumbe creatures, Rom. 8. 23. are said to *groane and sigh, waiting for the adoption euen the redemption of our bodies*: much more then do the Saints in heauen desire the same. And thus farre we consent.

The dissent or difference.

They holde and teach, that the Saints in heauen, as the virgin Marie, Peter, Paul, &c. doe make intercession to God for particular men, according to their seuerall wants: and that hauing receiued particular mens prayers, they present them vnto God. But this doctrine we flatly renounce vpon these grounds and reasons.

I. Isai 63. 16. *The church saith to God, doubtles thou art our father, though ABRAHAM BE IGNORANT of vs, and Israel KNOWE vs NOT.* Now if Abraham knewe not his posteritie: neither Marie, nor Peter, nor any other of the Saints departed knowe vs and our estate: and consequently they cannot make any particular intercession for vs. If they say that Abraham & Iacob were the in *Limbo*, which they will haue to be a part of hell: what ioye could

could Lazarus haue in Abrahams bosome, Luc.16.25.and with what comfort could Iacob say on his death-bed: *O Lord I haue waited for thy saluation.* Gen.46.18.

II. Reason. 2.King.22.20. Huldah the prophetesse telleth Iosias, *he must be gathered to his fathers, and put in his graue in peace, that his eyes may not see all the euill which God would bring on this place.* Therefore the Saints departed see not the state of the Church on earth, much lesse doe they knowe the thoughts and prayers of men. This conclusion Augustine confirmeth at large.

III. Reason. No creature, Saint, or angel can be a mediatur for vs to God, sauing Christ alone, who is indeede the onely Advocate of his church. For in a true and sufficient Mediatour there must be three properties. First of all, the worde of God must reueale and propound him vnto the Church, that we may in conscience be assured, that praying to him and to god in his name, we shall be heard. Nowe there is no scripture that mentioneth either Saints or Angels as

mediatour in our behalfe, saue Christ alone. Secondly, a mediatour must be perfectly iust, so as no sinne be found in him at all, 1. Ioh. 2. 1. *If any man sinne we haue an advocate with the father Iesus Christ* THE RIGHTEOUS. Now the Saints in heauen, howsoeuer they be fully sanctified by Christ, yet in themselves they were conceived and borne in sinne: and therefore must needes eternally stand before God by the mediation and merit of an other. Thirdly, a mediatour must be a propitiatour, that is, bring something to God, that may appease and satisfie the wrath and iustice of God for our sinnes: therefore Iohn addeth, *and he is a PROPITIATION for our sinnes*. But neither Saint nor Angel can satisfie for the least of our sinnes: Christ onely is the propitiation for them all. The virgin Marie and the rest of the Saints being sinners, could not satisfie so much as for themselves.

IV. Reason. The iudgement of the church. Augustine, *All Christian men commend each other in their prayers to God. And vwho PRAISES FOR AL, and for whom NONE PRAISES, be*

Lib. 3. contra
Parmen. c. 3.

he is that one and true mediatur. And, *This* Tract. in
Ioh. 22.
saith thy Sauour, thou hast NO VVHITHER to
goe but to me, thou hast NO VVAY to goe BUT BY
ME. Chrysostome, Thou hast NO NEED OF De perfectu
Euang.
PATRONS to God, or much discourse that thou
shouldest sooth others: but though thou be a-
lone and want a patrone, and by thy selfe pray
vnto God, thou shalt obtaine thy desire. And
on the saying of Iohn, If any sinne, &c. Thy
praiers haue no effect vnlesse they be such as
THE LORD COMMENDS vnto thy Father. And
August. on the same place hath these words,
He beeing such a man saide not, ye haue an
Advocate, but if any sinne vve haue: he saide
not ye haue, neither said he, YE HAVE ME.

Obiections of Papists.

I. Rev. 5.8,9. The foure and twentie El-
ders fall downe before the lambe, hauing eue-
ry one harpes and golden vyals, full of odours
vvhich are the prayers of the Saints. Hence
the Papists gather, that the Saints in heauen
receiue the praiers of men on earth, and of-
fer them vnto the Father. *Ansuv.* There by
prayers of the Saints, are meant their owne

prayers, in which they sing prayſes to God and to the lambe, as the verſes following plainly declare. And theſe prayers are alſo preſented vnto God onely from the hand of the angel, which is Chriſt himſelfe.

cap. 8. v. 4.

II. Obiect. Luc. 16. 27. Diues in hell praieth for his brethren vpon earth, much more doe the Saints in heaven pray for vs. *Ans.*

Out of a parable nothing can be gathered, but that which is agreeable to the intent and ſcope thereof: for by the ſame reaſon it may as well be gathered that the ſoule of Diues beeing in hell had a tongue. Again, if it were true which they gather, we may gather alſo that the wicked in hell haue compaſſion and loue to their brethren on earth, and a zeale to Gods glory: all which are falſe.

III. Obiect. The angels in heaven know euery mans eſtate: they know when any ſinner repenteth and reioyceth thereat: & pray for particular men: therefore the Saints in heaven doe the like, for they are equall to the good angels, Luc. 20, 36. *Ans.* The place in Luke is to be vnderſtood of the eſtate of holy

ly men at the day of the last iudgement: as appeares, Matth. 22.30. where it is saide, that the seruants of God *in the resurrection* are as the angels in heauen. Secondly they are like the angels not in office and ministerie, by which they are ministring spirites for the good of men: but they are like thē in glorie.

Secondly we dissent from the Papists: because they are not content to say that the Saints departed pray for vs in particular; but they adde further, that they make intercession for vs by their merits in heauen. New Iesuits denie this: but let them heare Lumbard,

I thinke (saith he, speaking of one that is but of meane goodnes) *that he as it were passing by the fire shall be saued by the* MERITS *and intercessions of the heauenly Church; vvhich doth alwaies make intercession for the faithfull by request and merit, till Christ shall be compleate in his members.* And the Romane

Lib. 4. dist.
45. p. 6.

Catechisme saith as much. *Saints are so much the more to be worshipped and called vpon; because they make prayers daily for the saluation of men: and God for their merit and fauour bestowes many benefits vpon vs.* We de-

on second
Command.

nie

q. 149. *super*
Exod.

nie not, that men vpon earth haue helpe and benefit by the faith and pietie which the Saints departed shewed, when they were in this life. For God shewes mercy on them that keep his commandements to a thousand generations. And Augustine saith, it was good for the Iewes, that they were loued of Moses, whome God loued. But we vtterly deny, that we are helped by merits of Saints either liuing or departed. For Saints in glory haue receiued the full reward of all their merits; if they could merit: and therefore there is nothing further that they can merit.

The sixteenth point. Of implicite, or infolded faith.

Our consent.

We holde that there is a kinde of implicite or vnexpressed faith; yea that the faith of euery man in some part of his life, as in the time of his first conuersion, and in the time of some grieuous temptation or distresse, is implicite or infoulded. The Samaritans are
said

said to beleeue, Ioh 4.14. because they took Christ for the Mesias, and therevpon were content to learne and obey the glad tidings of saluation. And in the same place, v. 51. the Ruler with his family is said to beleeve, who did no more but generally acknowledge that Christ was the Mesias, & yeelded himselfe to beleeue and obey his holy doctrine; beeing mooued therevnto by a miracle wrought vpon his young sonne. And Rahab Heb. 11. 13. is said to beleeue, yea shee is commended for faith euen at the time when shee receiued the spies. Nowe in the worde of God we cannot finde, that shee had any more but a confused, general, or infoulded faith, whereby shee beleeued that the God of the Hebrwes was the true God & his word to be obeyed. And this faith (as it scemes) was wrought by hir by the report and relation of the miracles done in the land of Egypt: whereby shee was moued to ioyne hir selfe vnto the people of God and to beleeue as they did. By these examples then it is manifest that in the very seruants of God, there is and may be for a time an implicite faith. For
the

the better vnderstanding of this point, it is to be considered that faith may be infolded two waies: first in respect of knowledge of things to be beleued: secondly, in respect of the apprehension of the object of faith, namely Christ and his benefits. Now faith is infolded in respect of knowledge, when as sundry things that are necessarie to saluation are not as yet distinctly knowne. Though Christ commended the faith of his disciples, for such a faith, against which the gates of hell should not preuaile; yet was it vnexpressed or wrapped vp in regard of sundrie points of religion: for first of all, Peter that made confession of Christ in the name of the rest, was at that time ignorant of the particular means wherby his redemption should be wrought. For after this, he went about to dissuade his master from the suffering of death at Hierusalem, whereupon Christ sharply rebuked him, saying, *Come behinde me-Sathan, thou art an offence vnto me.* Again, they were all ignorant of Christs resurrection, till certaine women who first sawe him after he was risen againe, had told them: and they by experience

rience in the person of Christ had learned the truth. Thirdly, they were ignorant of the ascension: for they dreamed of an earthly kingdome, at the very time when he was about to ascende: saying, *Wilt thou at this time restore the kingdome to Israel?* Act. 1. 6.

And after Christs ascension, Peter knew nothing of the breaking downe of the partition wall betweene the Iewes and Gentiles, till God had better schooled him in a vision, Acts 10. 14. And no doubt, we haue ordinary examples of this Implicit faith in sundry persons among vs. For some there be, which are dull and hard both for vnderstanding and memorie, and thereupon make no such proceedings in knowledge as many others doe: and yet for good affection and conscience in their doings, so far as they know, they come not short of any; hauing withall a continuall care to increase in knowledge, and to walke in obedience according to that which they know. And such persons though they be ignorant in many things, yet haue they a meaning of true faith: and that which is wanting in knowledge is supplied in affection: and in
some

*Epistol. pol.
moral. de
grad. delict.*

Some respects they are to be preferred before many that haue the glibbe tongue, and the braine swimming with knowledge. To this purpose Melancthon said well, *we must acknowledge the great mercie of God, vwho puts a difference betweene sinnes of ignorance, and such as are done vittingly; and forgives manifold ignorances to them, that know but the foundation and be teachable; as may be seene by the Apostles, in whome there was much want of understanding before the resurrection of Christ. But, as hath bin saide, he requires that we be teachable, and he will not haue vs to be hardened in our sluggishnes and dulnes. As it is said, psal. i. he meditateth in his law day and night.*

The second kinde of implicite faith, is in regard of Apprehension; when as a man can not say distinctly and certenly, *I beleene the pardon of my sinnes*, but *I doe unfainedly desire to beleene the pardon of them all: and I desire to repent.* This case befalls many of Gods children, when they are touched in conscience for their sinnes. But where men are displeased with themselves for their offences,

fences, and doe withall constantly from the heart desire to beleue, and to be reconciled to God; there is faith and many other graces of God infolded: as in the little and tender budde, is infolded the leafe, the blossome, and the fruit. For though a desire to repent and to beleue, be not faith and repentance in nature, yet in Gods acceptation it is, God accepting the will for the deede. Isai 42.v.3.

Christ will not quench the smoking flaxe, which as yet by reason of weakenesse giues neither light nor heate. Christ saith, Math.

6. 6. *Blessed are they that* HUNGER AND THIRST *after righteousness: for they shall be satisfied:* where by persons hungring and thirsting are meant al such, as feelee with grief their owne want of righteousness, and withall desire to be iustified and sanctified. Rom.

8.26. God heares & regards the very grones and sighes of his seruants: yea, though they be vnspeakeable by reason they are oftentimes little, weake, & confused; yet God hath respect vnto the, because they are the worke of his owne spirit. Thus whē we see that in a touched heart desiring to beleue, there is an
infolded

infolded faith. And this is the faith which many of the true seruants of God haue: and our saluation standes not so much in our apprehending of Christ, as in Christs comprehending of vs; and therefore Paul saith, Philip. 3. 12. *he followeth*, namely after perfection, *if that he might comprehend that, for whose sake he is comprehended of Christ.* Now if any shall say, that without a liuely faith in Christ none can be saued; I answer, that God accepts the desire to beleue for liuely faith, in the time of temptation, and in the time of our first conuersion, as I haue saide. Put case, a man that neuer yet repented, falls into some grieuous sicknes, and then be-
ginnes to be touched in conscience for his sinnes, and to be truly humbled: hereupon he is exhorted to beleue his owne reconciliati-
on with God in Christ, & the pardon of his owne sinnes. And as he is exhorted, so he en-
deauoureth according to the measure of grace receiued, to beleue; yet after much stri-
uing he cannot resolue himselfe, that he doth distinctly and certainly beleue the pardon of his owne sinnes: onely this he can say, that he
doth

doth heartily desire to beleue: this he wisheth aboue all things in the world: and he esteemes all things as dung for Christ: & thus he dies. I demand now, what shall we say of him? surely, we may say nothing, but that he died the child of God, and is vndoubtedly saued. For howsoeuer it were an happy thing if men could come to that fulnesse of faith which was in Abrahā, and many seruants of God: yet certen it is, that God in sundrie cases accepts of this desire to beleue, for true faith indeede. And looke as it is in nature, so is it in grace: in nature some die when they are children, some in olde age, and some in full strength, and yet all die men: so againe, some die babes in Christ, some of more perfect faith: and yet the weakest hauing the seeds of grace, is the child of God: & faith in his infancie is faith. Al this while, it must be remēbred I say not, there is a true faith without all apprehension, but without a Distinct apprehension for some space of time: for this very desire by faith to apprehend Christ & his merits, is a kind of apprehension. And thus we see the kindes of implicitie or infolded faith.

— This doctrine is to be learned for two causes: first of all it serues to rectifie the consciences of weake ones, that they be not de-
 ceived touching their estare . For if we
 thinke that no faith can saue, but a full per-
 swasion, such as the faith of Abraham was,
 many truly bearing the name of Christ must
 be put out of the role of the children of God.
 We are therefore to knowe that there is a
 growth in grace, as in nature: & there be dif-
 ferences & degrees of true faith, and the least
 of them al is this Infolded faith. This in effect
 is the doctrine of master Caluin: that, when
 we begin by faith to knowe somewhat, and
 haue a desire to learne more, this may be
 tearmed an vnexpressed faith. Secondly this
 point of doctrine serues to rectifie and in
 part to expound sundrie catechismes, in
 that they seeme to propound faith vnto
 men at so high a reach, as fewe can attaine
 vnto it: defining it to be a certen and full per-
 swasion of Gods loue and fauour in Christ:
 whereas, though euery faith be for his na-
 ture a certen perswasio yet onely the strong
 faith is the full perswasion. Therefore faith is
 not

*Iust. lib. 3. c.
 2. 9. 5.*

not only in general tearms to be defined, but also the degrees and measures thereof are to be expounded, that weak ones to their comfort may be truly informed of their estate. And though we teach there is a kinde of implicite faith, which is the beginning of true and liuely faith: yet none must herevpon take an occasion to content themselues therewith, but labour to increase and go on from faith to faith: and so indeed will euery one do that hath any beginnings of true faith, be they neuer so little. And he which thinks he hath a desire to belecue, and contents himselfe therewith: hath indeede no true desire to beleue.

The difference.

The pillars of the Romish Church laies downe this ground: that faith in his owne nature, is not a knowledge of things to be beleued: but a reuerent assent vnto them whether they be knowne or vnknowne. Herevpon they build: that if a man knowe some necessarie points of religion, as the doctrine of the godhead, of the trinity, of Christs incarnation, and of our redemption,

&c. it is needlesse to knowe the rest by a particular or distinct knowledge, and it sufficeth to giue his consent to the church, and to beleeue as the pastors beleeue. Beholde a ruinous building vpon a rotten foundation: for faith containes a knowledge of things to be beleeued, and knowledge is of the nature of faith: and nothing is beleeued that is not knowne. *Isai 53. 11. The knowledge of my righteous seruant, shall iustifie many. & Ioh. 17. 2. This is eternall life, to knowe the eternall God, and whome thou hast sent Iesus Christ.* In these places, by knowledge is meant faith grounded vpon knowledge, whereby we knowe and are assured that Christ and his benefits belong vnto vs. Secondly this kinde of assent is the mother of ignorance. For when me shall be taught, that for sundrie points of religion they may beleeue as the Church beleeues* that the studie of the Scriptures is not to be required of them: yea that to their good they may be barred the reading of them, so be it they know some principall things contained in the articles of faith, that* common beleeuers are

* *Mol. tract.*
3. c. 27. con-
clus. 15.

* *Donauetura*
de Duvans
de.

are not bound expressely to beleue all the articles of the Apostles Creed: 'that it sufficeth them to beleue the articles by an implicite faith: by beleuing as the Church beleueth, fewe or none will haue care to profit in knowledge. And yet Gods commaundement is that we should grow in knowledge and that his word should dwell plenteously in vs, Col. 3. 16. Again, the Papists say, that the deuotion of the ignorant, is often seruice better accepted then that which is done vpon knowledge. *Such (say they) as pray in latine, pray with as great consolation of spirit, with as little tediousnes, vwith as great deuotion and affection, and oftentimes more then the other, and alwaies more then any scismaticke or hereticke in his owne language.* To conclude, they teach that some articles of faith are beleued generally of the whole Church onely by a simple or implicite faith, which afterward by the Authoritie of a generall Counsell are propounded to be beleued of the Church by expresse faith. Rostensis against Luther giues an example of this, when he confesseth that Purgatorie

Bannes. 2. q. 2 art. 7. ascribes this opinion to Gul. Parisiensis, & to Altrifodoranis.

Rhem. 2. 1. Cor. 14

Molam. 17. 23. 5. c. 30. con. 12.

Contra offer. 1. 1. 8.

was little knowne at the first, but was made known partly by Scripture and partly by reuelation in proesse of time. This implicite faith touching articles of religion we reiect; holding that all things concerning faith and manners necessarie to saluation, are plainly expressed in Scripture, and accordingly to be beleecued.

The seuenteenth point. Of Purgatorie.

Our consent.

We holde a Christian Purgatorie, according as the word of God hath set downe the same vnto vs. And first of all by this Purgatorie we vnderstand the afflictions of Gods children here on earth, Ier. 3. The people afflicted say, *thou hast sent a fire into our bones.* Pſal. 68. 12. *We haue gone through water and fire,* Malach. 3. 3. The children of Levi must be *purified in a purging fire* of affliction. 1. Pet. 1. 7. Afflictions are called *the fierie triall* wherby men are clenſed from their corruptions, as gold from the drosse by the fire. Secondly,

condly, the bloode of Christ is a purgatorie of our sinnes, 1. Ioh. 1.7. *Christs bloode PURGETH vs frō all our sinnes.* Hebr. 9.14. *It PURGETH our consciences* from deade workes. And Christ baptiseth with the holy Ghost *and with fire*; because our inward washing is by the blood of Christ: and the holy Ghost is as fire to consume and abolish the inward corruption of nature. To this effect saith Origen. *Without doubt, vve shall feele the unquenchable fire, vntles wee shall nowv intreat the Lord to sende downe from heauen a purgatorie fire vnto vs, vvhetherby vvorldey desires may be utterly consumed in our mindes.* August. *Suppose the mercy of God is thy purgatorie.*

*in Leuit. 1.9.
apud Cyril.*

*de Act. Fō.
lc. 6.21.*

The difference or dissent.

We differ from the Papists touching purgatorie in two things. And first of all, for the place. They holde it to be a part of hell, into which an entrance is made onely after this life: we for our parts denie it, as hauing no warrant in the worde of God; which mentioneth onely two places for men after

this life, heauen and hell, with the two-folde condition thereof, ioy and torment. Luk. 16. 25, 26. Ioh. 3. 36. Apoc. 22. 14, 15. and 21. 7, 8. Matth. 8. 11. Nay we finde the contrarie, Rev. 14. 13. they that die in the Lord are said *to rest from their labours*: which cannot be true, if any of them goe to purgatorie. And to cut off all cauills, it is further said, *their works*, that is, the reward of their works, *follow them*, euen at the heeles, as an Acoluth or seruant doth his master. Augustin saith wel, *After this life there remaines no compunction or SATISFACTION*. And, *Here is all remission of sinne: here be temptations that mooue vs to sinne: lastly here is the euill from which we desire to be deliuered: but there is NONE OF AL THESE*. And, *We are not here without sinne, but vve shall GOE HENCE VVITHOUT SINNE*. Cyril saith, *They which are once dead can adde nothing to the things which they haue done, but shall REMAINE AS THEY VVERE LEFT, and vvaite for the time of the last iudgement*. Chrylostome, *After the ende of this life, there be NO OCCASIONS of merits*.

Secondly, we differ from them touching
the

Homi. 50.
10m. 10.

Enchir. c. 115

de verbis A.
post. serm. 31.

Lib. 3. in Es.

ad pop. Anti.
och. hom. 22.

the meanes of purgation. They say, that men are purged by suffering of paines in purgatorie, whereby they satisfie for their veniall sinnes, and for the temporall punishment of their mortal sinnes. We teach the contrarie, holding that nothing can free vs from the least punishment of the smallest sinne, but the sufferings of Christ, and purge vs from the least taint of corruption, sauing the bloode of Christ. Indede they say, that our sufferings in themselves considered, doe not purge, and satisfie, but as they are made meritorious by the sufferings of Christ: but to this I oppose one text of scripture, Hebr. 1. 3. where it is saide, that *Christ hath purged our sinnes* BY HIMSELFE: where the last clause cuts the throat of all humane satisfactions and merits: and it giueth vs to vnderstand, that whatsoever thing purgeth vs from our sinnes, is not to be found in vs but in Christ alone: otherwise it should haue bin saide, that Christ purgeth the sinnes of men by themselves, as well as by himselfe: and he should merit by his death, that we should become our owne Sauiours in part.

To

To this place I may well referre prayer for the dead: of which I wil propound two conclusions affirmatiue, and one negative. *Conclus. I.* We hold that Christian charitie is to extend it selfe to the very deade; and it must shew it selfe in their honest buriall, in the preservation of their good names, in the helpe and releefe of their posteritie, as time and occasion shall be offered. Ruth. 1.8. Ioh. 19.23.

II. Conclus. We praie further in general manner for the faithfull departed, that God would hasten their ioyfull resurrection, and the full accomplishment of their happinesse, both for the bodie and soule: and thus much we aske in saying, *Thy kingdome come*, that is, not onely the kingdome of grace, but also the kingdome of glory in heauen. Thus farre we come; but nearer the gates of Babylon we dare not approch.

III. Conclus. To pray for particular men departed: and to praie for their deliuerance out of purgatorie, we thinke it vnlawfull: because we haue neither promise nor commandement so to doe.

*The eighteenth point. Of the
supremacie in causes
Ecclesiasticall.*

Our consent.

Touching the point of *supremacie Ecclesiasticall*, I will set downe how neare we may come to the *Romane Church* in two conclusions. *Conclus. I.* For the founding of the *primitiue Church*, the ministerie of the word was distinguished by degrees not onely of order but also of power, and *Peter* was called to the highest degree. *Ephes. 4. vers. 11.* *Christ ascended up on high and gaue gifts vnto men*, for the good of his Church: as *some to be Apostles, some Prophets, some Euangelists, some Pastors and Doctors.* Now, howsoever one *Apostle*, be not aboue another, or one *Euangelist* aboue another, or one *pastour* aboue another: yet an *Apostle* was aboue an *Euangelist*: and an *Euangelist* aboue all *pastours* and *teachers.* And *Peter* was by calling an *Apostle*, and therefore aboue

boue all Euangelists and Pastors : hauing the highest roome in the ministerie of the new Testament, both for order and authoritie.

Conclus. II. Among the twelue Apostles Peter had a threefold priuiledge or prerogative. I. The prerogative of authoritie. II. Of primacie. III. Of principallitie. For the first, by the priuiledge of authoritie, I meane a preheminnence in regard of estimatiō, whereby he was had in reuerence aboue the rest of the twelue Apostles, for Cephas with Iames and Iohn *are called pillars, and seemed to be great.* Gal. 2. v. 6, 9. Againe he had the preheminnence of primacie, because he was the first named, as the forman of the quest. Math. 10. 2. *The name of the twelue Apostles are these,* THE FIRST IS *Simon called Peter.* Thirdly he had the preheminnence of principallity among the twelue, because in regard of the measure of grace, he excelled the rest: for when Christ asked his disciples whome they said he was; Peter as beeing of greatest abilitie and zeale answered for them all. Math. 16. 16. I vse this clause, *among the twelue,* because Paul excelled Peter euery way, in learning, zeale, vnderstanding,

standing, as farre as Peter excelled the rest. And thus neere we come to popish supremacie.

The difference.

The Church of Rome giues to Peter a supremacie vnder Christ aboue all causes and persons: that is, full power to gouerne & order the catholik Church vpon the whole earth both for doctrine & regiment. This supremacie stands (as they teach) in a power, or, iudgement, to determine of the true sense of all places of Scripture: to determine all causes of faith: to assemble generall counsell: to ratifie the decrees of the said counsell: to excommunicate any man vpon earth, that liues within the Church, euen princes and nations: properly to absolue and forgiue sinnes: to decide causes brought to him by appeale from all the parts of the earth: lastly to make lawes that shall binde the conscience. This fulnes of power with one consent is ascribed to Peter, and the Bishops of Rome that follow him in a supposed succession. Nowe we holde on the contrarie, that neither Pe-
ter

ter nor any Bishop of Rome hath any supremacie ouer the Catholike Church; but that all supremacie vnder Christ, is pertaining to kings and princes within their dominions. And that this our doctrine is good & theirs false and forged, I will make it manifest by sundrie reasons.

I. Christ must be considered of vs as a king two waies. First as he is God: and so is he an absolute king ouer all things in heauen and earth, with the Father & the holy Ghost by the right of creation. Secōdly he is a king as he is redeemer of mankind: and by the right of redemption he is a soueraigne king ouer the whole Church, and that in speciall manner. Now as Christ is God with the Father and the holy Ghost, he hath his deputies on earth to gouerne the worlde: as namely kings & princes, who are therefore in scriptures called *gods*. But as Christ is Mediatour, and consequently a king ouer his redeemed ones, he hath neither fellow, nor deputie. No fellow: for then he should be an imperfect mediatour. No deputie: for no creature is capable of this office to doe in the roome and
stead

stead of Christ that which he himselfe doth: because euery worke of the Mediatour is a compound worke, arising of the effects of two natures concurring in one and the same action, namely the godhead and the manhood: and therefore to the effecting of the said work there is required an infinite power, which farre exceeds the strength of any created nature. Againe, Heb. 7. 24. Christ is said to haue a priesthood which cannot passe from his person to any other: whence it followes, that neither his kingly nor his propheticall office can passe from him to any creature, either in whole or in part: because the three offices of mediation in this regard be equall. Nay, it is a needlesse thing for Christ to haue a deputie, to put in exequution any part of his mediatourship: considering a deputy onely serueth to supply the absence of the principall: whereas Christ is alwaies present with his Church by his word and spirit: for where two or three be gathered together in his name: he is in the midst among them. It may be saide, that the ministers in the worke of the ministerie
are

are deputies of Christ I answer, that they are no deputies but active instruments. For in the preaching of the word there be two actions: the first is the uttering or propounding of it to the eare: the second is, the inward operation of the Holy Ghost in the heart: which indeede is the principall and belongs to Christ alone: the action of speaking in the minister being onely instrumentall. Thus likewise the church of God in cutting off any member by excommunication, is no more but an instrument performing a ministerie in the name of Christ, and that is: to testify and pronounce whome Christ himselfe hath cut off from the kingdom of heauen: whome he also will haue for this cause, to be seuered from the company of his own people till he repent. And so it is in all ecclesiasticall actions: Christ hath no deputie, but onely instruments: the whole intire actiō being personal in respect of Christ. This one conclusion ouer throwes not onely the Popes supremacy, but also many other points of popery.

Reason II. All the Apostles in regard
of

of power and authoritie were equall: for the
 commission apostolicall both for right and
 exequution was giuen equally to them all, as
 the very wordes import: Math. 28.v. 19.
Goe teach all nations baptizing them, &c. and
 the promise, *I will giue to thee the keyes of*
the kingdome of heauen, is not priuate to Pe-
 ter, but is made in his person to the rest, ac-
 cording as his confession was in the name of in Mar. 16.
 the rest. Thus saith Theophylact. *They haue*
the power of committing & binding that re- in Psal. 32.
ceiue the gift of a bishop as Peter. And Ambr.
 saith, *what is said to Peter, is said to the A-*
postles. Therefore Peter had no supremacy o-
 uer the rest of the Apostles in respect of right
 to the cōmission: which they say belōged to
 him onely, and the execution thereof to the
 rest. But let all be granted, that Peter was in
 commissiō aboue the rest, for the time of his
 life: yet hence may not any superioritie be
 gathered for the Bishoppes of Rome: because
 the authoritie of the Apostles was personall,
 & consequently ceased with them: without
 being conueyed to any other: because the
 Lord did not vouchsafe the like honour to

any after them. For first of all, it was the priuiledge of the Apostles to be called immediately, and to see the Lord Iesus. Secondly, they had power to giue the gift of the holy ghost by the imposition of handes. Thirdly, they had such a measure of the assistance of the spirit, that in their publike sermons and in writing of the word, they could not erre: and these things were all denied to those that followed after them. And that their authoritie ceased in their persons, it stands with reason also, because it was giuen in so ample a manner for the founding of the Church of the new Testament; which being once founded, it was needfull onely that there should be pastors and teachers for the building of it vp vnto the ende of the world.

Reason III. When the sonnes of Zebedeus sued vnto Christ for the greatest roomes of honour in his kingdome (deeming hee should be an earthly king) Christ answers them againe, *ye know that the Lords of the Gentiles haue dominion and they that are great exercise authoritie over them: but it shall not be so with you.* Bernard applieth these

these very wordes to Pope Eugenius on this
 maner. *It is plaine, saith he, that here domini-* *De consider.*
on is forbidden the Apostles. Goe to then: dare *ad Eugen.*
if you will, to take vpon you ruling an Apostle- *lib. 2.*
ship, or in your Apostleship rule or dominion: if
you will haue both alike, you shall loose both. O-
therwise you must not thinke your selfe ex-
empted from the number of them, of vvhome
the Lord complaineth thus: they haue raigned
but not of me: they haue beene and I haue not
knowne them.

Reason IV. Eph. 4. mention is made of
 gifts which Christ gaue to his Church after
 his ascension, whereby some were Apostles,
 some prophets, some Euangelists, some pa-
 stours and teachers. Now if there had beene
 an office in which men as deputies of Christ
 should haue gouerned the whole Church to
 the ende of the world, the calling might here
 haue beene named fitly with a gift thereto
 pertaining; and Paul (no doubt) would not
 here haue concealed it, where he mentioneth
 callings of lesser importance.

Reason V. The Popes supremacie was
 iudged by sentences of Scripture and con-

demned long before it was manifest in the world: the spirit of prophesie foreseeing and foretelling the state of things to come. 2. Theff. 2. v. 3, 4. *The man of sinne* (which is that Antichrist) *shall exalt himselfe aboue all that is called God, &c.* Now this whole chapter with all the circumstances thereof, most fitly agrees to the sea of Rome and the Head thereof: and the thing which then staied the reuealing of the man of sinne, vers. 6. is of most expounded to be the Romane Emperour. I will alleadge one testimonie in the roome of many. Chrysostome saith on this place, *As long as the Empire shall be had in awe, no man shall straitly submit himselfe to Antichrist: but after that the Empire shall be dissolued, Antichrist shall invade the state of the Empire standing voide: and shall labour to pul vnto himselfe the Empire both of man and God.* And this we finde now in experience to be true: for the See of Rome neuer flourished, till the Empire decaied, and the seat thereof was remooued from the citie of Rome. Againe Rev. 13. mention is made of two beasts, one comming out of the sea, whome

whome the Papists confesse to be the heathenish Romane Emperour: the second coming out of the earth; which doth all that the first beast could doe before him: and this fitly agreeth to the Popes of Rome, who doe and haue done all things that the Emperour did or could doe, and that in his very sight.

Reason VI. The iudgement of the ancient Church. Cyprian saith, *Doubtlesse the same were the rest of the Apostles that Peter was: indued with EQUAL fellowship both of honour and of POUER; but a beginning is made of unitie, that the Church may appeare to be one.* Gregorie saith, *If one be called universal Bishop, the universal Church GOETH TO DECAY.* And chap. 144. *I say boldly, that whosoener calleth or desireth to call himselfe universal priest, in his pride is a FORERUNNER OF ANTICHRIST.* And, *Beholde, in the preface of the epistle which ye directed vnto me, you caused to be set a PROVD TITLE, calling me universal Pope.* Bernard. *Consider that thou art not a lord of Bishops, but one of them. Churches are MAIMED, in that the Romane Bishop draweth all pouer to himselfe.*

De simplicis. Prelat.

In Registro lib. 6. c. 118.

Lib. 7. cap. 30

ad Eugen. 1.3

Again Gregorie himselfe being Pope saith to the Emperour *I which* AM SVBIECT TO YOUR COMMANDEMENT —; *haue euery way discharged that which was due, in that I haue performed mine allegiance to the Emperour, and haue not concealed what I thought on Gods behalfe.* And Pope Leo the fourth after Gregorre 200. yeares, acknowledged the Emperour Lotharius for *his soueraigne prince*, and professed obedience without gain saying, to his Imperial commandemēt.

C. de capitulis. dist. 10.

To conclude, whereas they say that there is a double head of the Church, one imperiall which is Christ alone, the other ministeriall, which is the Pope, governing the whole Church vnder Christ, I answer, this distinction robbeth Christ of his honour, because in setting vp their ministeriall head, they are faine to borrow of Christ things proper vnto him, as the priuiledge to forgiue sinnes properly, and the power to gouerne the whole earth, by making of lawes that shall as truly biude conscience as the lawes of God, &c.

Alen. book of priest-hood.

The

The nineteenth point, Of the efficacie of the sacraments.

Our consent.

Conclus. I. We teach and belecue that the sacraments are signes to represent Christ with his benefits vnto vs.

Conclus. II. We teach further, that the sacraments are indeede instruments, whereby God offereth and giueth the foresaid benefits vnto vs. Thus farre we consent with the Romane Church.

The difference.

The difference betweene vs standes in sundrie points. First of all, the best learned among them teach, that sacraments are *phist-call instruments*, that is, true and proper instrumentall causes, hauing force and efficacie in them to produce and giue grace. They vse to expresse their meaning by these comparisons. When the scriuener takes the pen

*Ballarmin. de
Sacram. l. 2. c. 33.*

into his hande and writes, the action of writing comes from the penne, mooued by the hand of the writer: and in cutting of wood or stone, the diuision comes from the sawe, mooued by the hand of the workman: euen so the grace (say they) that is giuen by God, is conferred by the sacrament it selfe. Nowe we for our parts holde, that Sacraments are not physicall but mere voluntarie instruments. Voluntarie, because it is the will and appoinment of God, to vse them as certen outward meanes of grace. Instruments: because when we vse them aright according to the institution, God then answerably conferres grace from himselfe. In this respect only take we them for instruments and no otherwise.

The second difference is this: They teach that the very action of the Minister dispensing the sacrament, as it is a *worke done* giues grace immediatly, if the partie be prepared: as the very washing or sprinkling of water in baptisme, and the giuing of bread in the Lords supper: euen as the orderly moouing of the penne vpon the paper by the hand of the

the writer causeth writing . We hold the contrarie: namely that no action in the dispensation of a Sacrament conferreth grace as it is a worke done , that is , by the efficacy and force of the very sacramentall action it selfe, though ordained of God: but for two other waies. First by the signification therof. For God testifies vnto vs his will and good pleasure partly by the word of promise, and partly by the sacrament: the signes representing to the eyes that which the word doth to the eares: beeing also types and certen images of the very same things, that are promised in the worde and no other . Yea the elements are not generall and confused , but particular signes to the seuerall communicants , and by the vertues of the Institution: for when the faithfull receiue the signes from God by the handes of the Minister, it is as much as if God himselfe with his owne mouth should speake vnto them seuerally, and by name promise to them remission of sinnes. And things said to men particularly, doe more affect, and more take away doubting, then if they were generally spoken to

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an whole companie. Therefore signes of graces are as it were an applying and binding of the promise of saluation to euery particular beleeuer: and by this meanes, the oftener they are receiued, the more they help our infirmitie, and confirme our assurance of mercie.

Againe the sacrament conferres grace in that the signe thereof confirmes faith as a pledge, by reason it hath a promise annexed to it. For when God commaundes vs to receiue the signes in faith, and withall promisseth to the receiuers to giue the thing signified, he bindes himselfe, as it were in bonde vnto vs, to stand to his owne word; euen as men binde themselues in obligations putting to their handes and seales, so as they cannot go backe. And when the signes are thus vsed as pledges, & that often: they greatly increase the grace of God: as a token sent from one friend to another, renews and confirmes the perswasion of loue.

These are the two principall waies whereby the sacraments are said to conferre grace namely in respect of their signification, and

and as they are pledges of Gods fauour vnto vs. And the very point here to be considered is, in what order and manner they confirme. And the manner is this. The signes and visible elements affect the senses outward and inward: the senses conuay their obiekt to the minde: the minde directed by the holy Ghost reasoneth on this manner, out of the promise annexed to the sacrament. He that vseth the elements aright, shall receiue grace thereby: but I vse the elements aright in faith and repentance, saith the minde of the beleeuer: therefore shall I receiue from God increase of grace. Thus then, faith is confirmed not by the worke done, but by a kind of reasoning caused in the minde, the argument or prooffe whereof is borrowed from the elements, beeing signes and pledges of Gods mercy.

The third difference. The Papists teach, that in the sacrament by the worke done, the very grace of iustification is conferred. We say no: because a man of yeares must first beleeue and be iustified, before he can be a meete partaker of any sacrament. And the
grace

grace that is conferred, is onely the increase of our faith, hope, sanctification, &c.

Our reasons.

Reason I. The word preached and the sacraments differ in the manner of giuing Christ and his benefits vnto vs: because in the word the spirit of God teacheth vs by a voice conuaied to the minde by the bodily eares; but in the sacraments annexed to the word, by certen sensible and bodily signed viewed by the eye. ^{d Aug. lib. 19. contra Faust. cap. 16.} Sacraments are nothing but visible words and promises. Otherwise for the giuing it selfe they differ not. Christ himselfe saith, that in the very word, *is eaten his owne flesh, which he was to giue for the life of the world:* and what can be saide more of the Lords supper. Augustine saith, that *beleeuers are partakers of the bodie & blood of Christ in baptisme:* and Hierome to Edibia, that *in baptisme we eate and drinke the bodie and blood of Christ.* If thus much may be saide of baptisme, why may it not also be saide of the word preached. Againe Hierome vpon Ecclesiastes saith, *It is profitable to be filled with the*

Serm. ad infant. ad al. var. de Sacr.

cap. 3.

the bodie of Christ and drinke his bloode, not onely in mysterie but in knowledg of holy Scripture. Now vpon this it followes, that seeing the worke done in the word preached conferres not grace, neither doth the work don in the sacramēt confer any grace.

Reason II. Math. 3. 11. *I baptize you with water to repentance: but he that cometh after me is stronger then I, — he shall baptize you with the holy Ghost and with fire.* Hence it is manifest, that grace in the sacrament proceeds not from any action in the sacrament: for Iohn, though he doe not disioyne himselfe and his action from Christ, and the action of his spirit: yet doth he distinguish them plainly in number, persons, and effect. To this purpose Paul, who had saide of the Galatians, that he traueled of them & beget them by the Gospel, saith of himselfe that *he is not* 1. Cor. 7. 3. *any thing*, not onely as he was a man, but as he was a faithfull Apostle: thereby excluding the whole Euangelicall ministerie whereof the sacrament is a part, from the least part of diuine operation, or, efficacie in conferring of grace.

Reason

Reason III. The blessed Angels, nay the very flesh of the sonne of God hath not any quickning vertue from it selfe: but all this efficacie or vertue is in and from the godhead of the sonne: who, by meanes of the flesh apprehended by faith, deriueth heauenly and spirituall life from himselfe to the members. Nowe if there be no efficacie in the flesh of Christ, but by reason of the hypotasticall v-nion: howe shall bodily actions about bodily elements conferre grace immediatly.

Reason IV. Paul, Rom. 4. standes much vpon this, to proue that iustification by faith is not conferred by the sacraments. And from the circumstance of time he gathereth that Abraham was first iustified, and then afterward receiue circumcision, the signe and seale of this righteousness. Now we knowe that the generall condition of all sacraments is one and the same, and that baptisme succeeded circumcision. And what can be more plaine then the example of Cornelius, Act. 10. who before Peter came vnto him, had the commendation of the feare of God, and was indued with the spirite of prayer:
and

and afterward when Peter by preaching opened more fully the way of the Lord, he & the rest receiued the holy Ghost. And after all this they were baptized. Now if they receiued the holy Ghost before baptisme, then they receiued remission of sinnes, and were iustified before baptisme.

V. Reason. The iudgement of the church.

Basil. *If there be any grace in the water, it is not from the nature of the water, but from* *Lib. de Sp. sanct. c. 15.*

THE PRESENCE OF THE SPIRIT. Hierome saith, *Man giues water but God giues the holy Ghost.* *in Esa. 14.* Augustine saide, *Water toucheth the bodie and washeth the heart: but he shews his meaning elsewhere. There is one water (saith he) of the Sacrament, an other of the Spirit: the water of the sacrament is visible, the water of the Spirit invisible. That washeth the body* *Tract. 6. in epist. Iob.* *AND SIGNIFIETH what is done in the soule. By this the soule is purged and sealed.*

Obiect. Remission of sinnes, regeneration, and saluation is ascribed to the sacrament of baptisme, Act. 22. 21. Eph. 5. Gal. 3. 27. Tit.

2. **Ans.** Saluation and remission of sinnes is af-

ascribed to baptisme and the Lords supper, as to the word; which is the power of God to saluation to all that beleue: and that, as they are instruments of the holy Ghost to signifie, seale, and exhibit to the beleeuing minde the foresaid benefits: but indeede the proper instrument whereby saluation is apprehended is faith, and sacraments are but proppes of faith furthering saluation two waies: first because by their signification they helpe to nourish and preserue faith: secondly because they seale grace and saluation to vs: yea God giues grace and saluation when we vse them wel: so be it, we beleue the word of promise made to the sacrament, whereof also they are seales. And thus we keepe the middle way, neither giuing too much nor too little to the sacraments.

The

*The XX. point . Of saving
faith: or, the way
to life.*

Our consent.

Conclus. I. They teach it to be the propertie of faith, to beleue the whole word of God, and especially the redemption of mankind by Christ.

Conclus. II. They auouch that they beleue and looke to be saued by Christ and by CHRIST ALONE, and by the MEERE MERCY of God in Christ.

Conclus. III. Thirdly, the most learned among the hold and confesse, that the obedience of Christ is imputed vnto them for the satisfaction of the lawe, and for their reconciliation with God.

Conclus. IV. They auouch that they put their whole trust and confidence in Christ, and in the meere mercy of God, for their saluation.

Conclus. V. Lastly they hold that euery man must apply the promise of life euerlasting by Christ, vnto himselfe : and this they graunte we are bound to doe. And in these fiue points doe they and we agree , at least in shewe of wordes.

By the auouching of these 5. Conclusions, Papists may easily escape the hands of many magistrats. And vnles the mysterie of popish doctrine be well known, any common man may easily be deceiued , and take such for good protestants that are but popish priests. To this ende therefore that we may the better discerne their guile, I will shewe wherein they faile in each of their conclusions , and wherein they differ from vs.

The difference.

Touching the first conclusion, they beleeue indeede all the written word of God, and more then all: for they also beleeue the bookes Apocriphal , which antiquitie for many hundred yeares hath excluded from the canõ: yea they beleeue vnwrittẽ traditiõs receiued (as they say) from Councils, the writings

writings of the Fathers, and the determinations of the Church: making them also of equall credit with the written worde of God, giuen by inspiration of the spirit. Nowe we for our partes dispise not the Apocripha, as namely the bookes of the Macchabees, Ecclesiasticus and the rest, but we reuerence them in all conuenient manner, preferring them before any other bookes of men, in that they haue bin approued by an vniuersall consent of the Church: yet we thinke them not meete to be receiued into the Canon of holy scripture, and therefore not to be beleeued, but as they are consenting with the written word. And for this our doing we haue direction from Athanasius, Origen, Hierome, and the Councel of Laodicea. As for vnwritten Traditions they come not within the compasse of our faith, neither can they: because they come vnto vs by the hāds of men, that may deceiue and be deceiued. And we hold and beleue, that the right Canon of the books of the old and new Testament, containes in it sufficient direction for the Church of God to life euerlasting, both

for faith an manners. Here then is the point of difference, that they make the object of faith larger then it should be, or can be: and we keepe our selues to the written word; beleeuing nothing to saluation out of it.

In the second conclusion, touching saluation by Christ alone, there is a manifest deceit: because they craftely include and couch their own workes vnder the name of Christ. For (say they) workes done by men regenerate, are not their owne, but Christs in them; and as they are the workes of Christ; they saue, & no otherwise. But we for our partes looke to be saued onely by such workes as Christ himsel fe did in his owne person: and not by any worke at all done by him in vs. For all workes done, are in the matter of iustification & saluation, opposed to the grace of Christ: Rom. 11. 6. *Election is of grace not of workes: if it be of workes, it is no more of grace.* Againe whereas they teach that we are saued by the workes of Christ, which he worketh in vs, and maketh vs to worke; it is flatte against the word. For Paul saith, *we are not saued by such works as God hath ordained*

dained that men regenerate should walke in.
 Eph. 2. 10. And he saith further, *that he counted ALL THINGS* euen after his conuersion *losse vnto him, that he might be founde in Christ, not hauing his oune righteousnesse which is of the lawe.* Phil. 3. 8. Again Heb. 1. 3. *Christ washed away our sinnes by himselfe:* which last wordes exclude the merit of all workes done by Christ within man. Thus indeede the Papists ouerturne all, that which in word they seeme to holde touching their iustification and saluation. We confesse with them that good workes in vs are the workes of Christ: yet are they not Christs alone, but ours also, in that they proceed from Christ by the minde and will of man: as water from the fountaine by the channell. And looke as the chanel defiled, defiles the water, that is without defilement in the fountaine: euen so the minde and will of man defiled by the remnants of sinne, defile the workes, which as they come from Christ, are vndefiled. Hence it is that the workes of grace which we doe by Christ, or, Christ in vs, are defectiue: and must be seuered from Christ

in the act of iustification, or, saluation.

The third conclusion is touching the imputation of Christs obedience, which some of the most learned among them acknowledge: and the difference betweene vs stands on this manner. They hold that Christs obedience is imputed onely to make satisfaction for sinne, and not to iustifie vs before God. We hold & beleue that the obediēce of Christ is imputed to vs, euen for our righteousness before God. Paul saith, 1. Cor. 1. 30.

Christ is made vnto vs of God, vviſedome, RIGHTEOUSNES, SANCTIFICATION, and redemption. Hence I reason thus. If Christ be both our sanctification, and our righteousness: then he is not onely vnto vs inherent righteousness, but also righteousness imputed. But he is not onely our sanctification (which the Papists themselves expound of inherent or habituall righteousness) but also our righteousness: for thus by Paul are they distinguished. Therefore he is vnto vs both inherent and imputed righteousness. And very reason teacheth thus much. For in the end of the worlde at the barre of Gods iudgement,

we

we must bring some kinde of righteousness for our iustification, that may stande in the rigour of the lawe according to which wee are to be iudged. But our inherent righteousness is imperfect and stained with manifold defects and shall be as long as we liue in this world, as experience tells vs: and consequently it is not sutable to the iustice of the law: and if we goe out of our selues we shall finde no righteousness seruing for our turnes either in men or Angels, that may or can procure our absolution before God and acceptation to life euerlasting. Wee must therefore haue recourse to the person of Christ, and his obedience imputed vnto vs, must serue not onely to be a satisfaction to God for all our sinnes, but also for our perfect iustification: in that God is content to accept of it for our righteousness, as if it were inherent in vs, or performed by vs.

Touching the fourth conclusion, they hold it the safest and surest course to put their trust and confidence in the mercie of God alone for their saluation: yet they con-

•Bellar. l. 5.

9.7. de iustif.

descend, that men may also put there confidence in the merit of their owne works, and in the merits also of other men, so it be in sobrietie. But this doctrine quite marres the conclusion: because by teaching that men are to put confidence in the creature, they ouerturue all confidence in the Creatour. For in the very first commandement, we are taught to make choise of the true God for our God, which thing we do whē we giue to God our hearts: and we giue our hearts to God, when we put our whole confidence in him for the saluation of our soules. Nowe then to put confidence in men, or, in workes, is to make them our Gods. The true and ancient forme of making confession was on this manner: *I beleeeue in God the Father, In Iesus Christ, and In the holy Ghost*, without mentiō making of any confidence in works or creatures: the anciēt Church neuer knew any such confession or confidence. Cyprian saith, *He belceueeth not in god, who putteth not affiance concerning his saluation in God alone.* And indeede the Papists them-selues when death comes, forsake the confidence of

De duplici
Martyr.

of their merits, and flie to the meere mercie
of God in Christ. And for a confirmation of
this I alleadge the testimonie of one Vlin- *Lib. de causis*
bergius of Colen, who writeth thus. There *cur Evang.*
was a booke found in the vestrie of a certain *p. 436.*
parish of Colen, writtē in the Dutch tongue
in the yeare of our Lord 1475. which the
Priests vsed in visiting of the sicke. And in it
these questions be found. *‘Dost thou beleewe
that thou canst not be saved but by the death
of Christ? The sicke person answered, Yea.
Then it is said unto him, Goe too then, while
breath remaines in thee, put thy confidence
in this DEATH ALONE: haue affiance in no-
thing else: commit thy selfe vvholly to this
death: with it alone couer thy selfe: diue thy
selfe in euery part into this death; in euery
part pearse thy selfe with it: infold thy selfe
in this death. And if the Lord wil iudge thee,
say: Lord, I put the death of our Lord Iesus
Christ betweene me and thy iudgement, and
BY NO OTHER MEANES I contend with thee.
And if he shall say vnto thee, that thou art a
sinner; say, Lord the death of my Lord Iesus
Christ, I put betweene thee and my sinnes. If he
shall*

*‘Supposed
to be que-
stions of
Anselme.*

shall say vnto thee, that thou hast deserved damnation, say: Lord, I oppose the death of our Lord Iesus Christ betweene thee and my euill merits, and I OFFER HIS MERIT FOR THE MERIT VVHICH I SHOULD HAVE, AND HAVE NOT. If he shall say, that he is angrie vwith thee, say: Lord, I oppose the death of our Lord Iesus Christ betweene me and thine anger. Here we see, what Papists doe, & haue done in the time of death. And that which they hold and practise, when they are dying; they should hold & practise euery day while they are liuing.

In the last cōclusiō they teach that we must not onely belecue in generall but also apply vnto our selues the promises of life euerlasting. But they differ from vs in the very manner of applying. They teach that the promise is to be applied, not by faith assuring vs of our owne saluation; but onely by hope, in likelihood coniecturall. We hould that wee are bound in dutie to apply the promise of life by faith without making doubt thereof, and by hope to continue the certentie after the apprehension made by faith. We doe not teach that all and euerie man liuing

within the precincts of the Church, professing the name of Christ, is certain of his salvation, and that by faith: but that he ought so to be, and must endeavour to attaine thereto. And here is a great point in the mysterie of iniquitie, to be considered: for by this vncertain application of the promise of saluatiō, and this wauering hope they ouerturne halfe the doctrine of the gospel. For it inioynest two things: first to belecue the promises therof to be true in themselves: secondly to belecue, & by faith to applie them vnto our selues. And this latter part, without which the former is voide of comfort, is quite ouerturned. The reasons which they alleadge against our doctrine, I haue answered before: now therefore I let them passe.

To conclude, though in coloured tearmes they seeme to agree with vs in doctrine concerning faith; yet indeed they deny & abolish the substance therof, namely, the particular & certain application of Christ crucified and his benefits, vnto our selues. Again they faile in that they cut off the principall dutie & office of true saving faith, which is to apprehend and to applie the blessing promised.

The XXI. point. Of Repentance.

Our consent.

Conclus. I. That, repentance is the conuersion of a sinner. There is a twofold conuersion, passiue, and actiue : passiue, is an action of God whereby he conuerteth man beeing as yet vnconuerted. Actiue is an action wherby man beeing once turned of God, turnes himselfe: and of this latter must this conclusion be vnderstood. For the first cōuersion, considering it is a worke of God turning vs vnto himselfe, is not the repentance whereof the Scripture speaketh so oft, but it is called by the name of regeneration : and repentance, whereby we beeing first turned of God doe turne our selues, and doe good works, is the fruit thereof.

Conclus. II. That, repentance standes specially for practise, in contrition of heart,
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confession of mouth, & satisfaction in work or deede. Touching contrition there be two kinds thereof; Legal, and Euangelical. Legal contrition is nothing but a remorse of conscience for sinne in regard of the wrath and iudgement of God, and it is no grace of God at all; nor any part, or, cause of repentance: but onely an occasion thereof, and that by the mercie of God: for of it selfe, it is the sting of the law and the very entrance into the pit of hell. Euangelical contrition is, when a repentant sinner is greeued for his sinnes, not so much for feare of hell, or, any other punishment; as because he hath offended & displeased so good & mercifull a God. This contrition is caused by the ministerie of the Gospell, and in the practise of repentance it is alwaies necessarie, and goes before as the beginning thereof. Secondly we holde, and maintaine that confession is to be made, and that in sundrie respects: first to God, both publikely in the congregation, and also priuately in our secret and priuate prayers. Secondly to the Church, when any person hath openly offended the congregation by any crime, and is there-

therefore excommunicate. Thirdly to our priuate neighbour, when we haue vpon any occasion offended and wronged him, Mat. 5. 23. *If thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee, goe firſt and be reconciled to him:* now reconciliation preſuppoſeth confeſſion. Laſtly in all true repentance, we holde and acknowledge there muſt be ſatisfaction made; firſt to God, and that is when wee intreate him in our ſupplications to accept the death and paſſion of Chriſt, as a full, perfect, and ſufficient ſatisfaction for all our ſinnes. Secondly it is to be made vnto the Church, after excommunication for publike offences; and it ſtands in duties of humiliatio that fitly ſerue to teſtifie the truth of our repentance. Thirdly ſatisfaction is to be made to our neighbour: becauſe if he be wronged, he muſt haue recompence and reſtitution made, Luc. 19. 8. and there repentance may iuſtly be ſuſpected, where no ſatisfaction is made, if it lie in our power.

Concluſ. III. That in repentance we are to bring forth outward fruities worthie amend-

mendment of life : for repentance it selfe is in the heart , and therefore must be testified in all manner of good workes: whereof the principall is, to endeaour day by day by Gods grace to leaue and renounce all and e- uery sinne, and in all things to doe the will of God. And here let it be remembered, that we are not patrones of licentiousnes and e- nemies of good workes. For though we ex- clude them from the acte of our iustification and saluation : yet we maintaine a profitable and necessarie vse of them in the life of eue- ry Christian man. This vse is threefold, in re- spect of God, of man, of our selues. Workes are to be done in respect of God , that his commandements may be obeyed, 1. Ioh. 5. 12. that his will may be done , 1. Theff. 4. 3. that we may shew our selues to be obedient chil- dren to God our father, 1. Pet. 1. 14. that we may shewe our selues thankefull for our re- demption by Christ, Tit. 2. 14. that we might not grieue the spirit of God , Eph. 4. 30. but walke according to the same, Gal. 5. 22. that God, by our good workes may be glorified. Math. 5. 16. that we may be good followers
of

of God. Eph. 5. v. 1. Again, workes are to be done in regard of men: that our neighbour may be helped in worldly things, Luc. 6. 38. that he may be wonne by our example to godlines, 1. Pet. 3. 14. that we may preuent in our selues the giuing of any offence, 1. Cor. 10. 32. that by doing good, wee may stop the mouthes of our aduersaries. Thirdly & lastly, they haue vse in respect of our selues: that we may shew our selues to be new creatures, 2. Cor. 5. 17. that we may walke as the children of light, Eph. 5. 8. that we haue some assurance of our faith, and of our saluation, 2. Pet. 1. 8, 10. that we may discern deade and counterfeit faith, from true faith. Iam. 2. 17. that faith and the gifts of God may be exercised and continued vnto the ende, 2. Tim. 1. 6. that the punishments of sinne both temporall & eternall may be preuented, psal. 89. 32. that the rewarde may be obtained, which God freely in mercie hath promised to men for their good works. Gal. 6. 9.

The difference.

We dissent not frō the Church of Rome
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in the doctrine of repentance it selfe: but in the damnable abuses thereof, which are of two sorts, generall and speciall. Generall are these which cōcerne repentance wholly cōsidered: & they are these. The first is that they place the beginning of repentance partly in themselves, and partly in the holy Ghost, or, in the power of their naturall freewill being helped by the holy ghost: whereas Paul indeede ascribes this worke, wholly vnto God. 2. Tim. 2.15. *Proouing if God at any time will giue them repentance.* And men that are not weake but dead in trespasses and sinnes, can not do any thing, that may further their conuersion, though they be helped neuer so: no more then dead men in their graues, can rise from thence. The second abuse is, that they take penance, or rather repentance for that publike discipline and order of correction that was vsed against notorious offenders in the open congregation. For the scripture sets downe but one repentance, and that common to all men without exception: and to be practised in euery part of our liues for the necessarie mortification

of sinne: whereas open ecclesiasticall correction pertained not to all and euery man within the compasse of the Church, but to them alone that gaue any open offence. The third abuse is, that they make repentance to be not onely a vertue, but also a sacrament: whereas for the space of a thousand yeares after Christ, and vpward, it was not reckned among the sacraments: yea it seemes that Lumbard was one of the first that called it a sacrament: and the schoole-men after him disputed of the matter and forme of this sacrament: notable any of them certainly to define, what should be the outward element. The fourth abuse is touching the effect and efficacie of repētance, for they make it a meritorious cause of remission of sinnes and of life euerlasting flat against the word of God. Paul saith notably. Rom. 4. 24. *We are iustified freely by his grace through the redemption which is in Christ Iesus whome God hath sent to be a reconciliation by faith in his blood.* In these words these formes of speech, *redemption in Christ, reconciliation in his blood, by faith, freely by grace,* must be obserued

ued and considered: for they shewe plainly that no part of satisfaction or redemption is wrought in vs, or, by vs: but out of vs only in the person of Christ. And therefore we esteeme of repentance only as a fruit of faith: & the effect, or, efficacie of it, is to testifie remission of our sinnes, and our reconciliation before God. It will be said that remission of sinnes and life enerlasting are promised to repentance. *Ans.* It is not to the worke of repentance, but to the person which repenteth, and that not for his owne merits or worke of repentance, but for the merits of Christ, which he applyeth to himselfe by faith. And thus are we to vnderstand the promises of the gospel, in which workes are mentioned: presupposing alwaies in them the reconciliation of the person with God, to whome the promise is made. Thus we see wherefore we dissent from the Romane Church touching the doctrine of repentance.

Speciall abuses, doe concerne Contrition, Confession, and Satisfaction. The first abuse concerning contrition is, that they teach it must be sufficient and perfect. They

°appresias-
vènon in-
sensivé.
°qu. 2. de
penis ar. 2.
Et quodlib. 5.
ar. 3.

cap. de Sacr.
penis.

use now to helpe the matter by a distinction: saying that the sorrowe in contrition, must be in the highest degree in respect of value and estimation, and not in respect of intention. Yet the opinion of^d Adrian was otherwise, that in true repentance a man should be grieved according to all his indeauour. And the Romane Catechisme saith as much, that *the sorrowe conceiued of our sinnes, must be so great, that* NONE CAN BE CONCEIVED TO BE GREATER: *that we must be contrite in the same manner we loue God, and that is vwith all our heart and strength in a most VEHEMENT SORROVVE: and that the hatred of sinne must be not onely the greatest but also most VEHEMENT and perfect, so as it may exclude all sloth and slacknes.* Indeed afterward it followes, that true contrition may be effectually though it be imperfect: but how can this stand, if they will not onely commend but also prescribe and auouch, that contrition must be most perfect and vehement. We therefore onely teach, that God requires not so much the measure, as the trueth of any grace: and that it is a degree of vnfained contrition

trition to be grieved, because we cannot be grieved for our sinnes as we should. The second abuse is, that they ascribe to their contrition the merit of congruie. But this cannot stand with the all-sufficient merite of Christ. And an auncient Conncell saith, *God inspires into vs first of all the faith and loue of himselfe,* NO MERITS GOING BEFORE, *that we may faithfully require the sacrament of baptisme, & after baptisme doe the things that please him.* And we for our parts hold, that God requires contrition at our hāds, not to merit remission of sinnes: but that we may acknowledge our owne vnworthines, & be hūbled in the sight of God, & distrust all our owne merits: & further, that we may make the more account of the benefits of Christ, whereby we are receiued into the fauour of God: lastly, that we might more carefully auoide all sinnes in time to come, whereby so many paines & terrors of consciēce are procured. And we acknowledge no cōtrition at all to be meritorious, saue that of Christ: whereby he was broken for our iniquities. The third abuse is, that they make imperfect

contrition or attrition arising of the feare of hell, to be good and profitable: and to it they applie the saying of the Prophet, *The feare of God is the beginning of vvisdome*. But seruile feare of it selfe is the fruite of the lawe, which is the ministerie of death and condemnation: and consequently it is the way to eternall destruction, if God leue men to themselves: and if it turne to the good of any, it is onely by accident: because God in mercie makes it to be an occasion going before, of grace to be giue: otherwise remorse of conscience for sinne is no beginning of repentance, or the restraintment of any sinne: but rather is & that properly the beginning of vnspeakable horrors of conscience, and euerlasting death, vnlesse God shew mercie. And yet this feare of punishment, if it be tempered and delaied with other graces & gifts of God in holy men: it is not vnprofitable: in whō there is not onely a sorrow for punishment, but also and that much more for the offence. And such a kinde of feare, or, sorrow is commanded, Malac. 1. 6. *If I be a father, where is my feare? if I be a Lord, where is my feare*

feare? And Chrysostome saith, *that the feare of hell in the heart of a iust man, is a strong man armed against theeuers and robbers, to drive them from the house.* And Ambr. saith, *that Martyrs in the time of their sufferings, confirmed themselves against the crueltie of persecuters, by setting the feare of hell before thier eyes.*

Abuses touching Confession are these. The first is, that they vse a forme of confession of their sinnes vnto God, vttered in an vnknown language, being therefore foolish and ridiculous, withall requiring the aide and intercession of dead men and such as be absent: whereas, there is but one Mediatour between God & man the man Iesus Christ. The second is, that they in practise make confession of their sinnes not onely to God but to the Saints departed: in that they make praier to them, in which they aske their intercession for the pardon of their sinnes: and this is, not onely to match them with God in seeing and knowing the heart, but also to giue a part of his diuine worship vnto them. The third and principall abuse is, that they

haue corrupted Canonically confession by turning it into a priuate auricular confession: binding all men in conscience by a lawe made, to confesse all their mortall sinnes, withall circumstances that change the kinde of the sinne (as farre as possibly they can remember) once euery yeare at the least, and that to a priest, vnlesse it be in the case of extreame necessitie. But in the word of God there is no warrant for this confession, nor in the writings of Orthodoxe antiquitie for the space of many hundred yeares after Christ as one of their owne side auoucheth. And the commandement of the holy Ghost, *confesse one for an other, and pray one for another*, Iam. 5. 17. bindes as well the priest to make confession vnto vs, as any of vs to the priest. And whereas it is said, Math 3. that *many were baptised confessing their sinnes*: and Act. 19. 18. *Many that beleued came and confessed and shewed their workes*, the confession was voluntarie and not constrained: it was also generall and not paticular of all and euery sinne, with the necessarie circumstances thereof. And in this libertie of confession
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Beatus Rbe-
manus on
Tersullib.
de penis.

the Church remained 1200. yeares till the
 Councell of Lateran; in which the lawe of
 auricular confession was first inacted: beeing
 a notable inuention seruing to discouer the
 secrets of men, and to enrich that couetous
 and ambitious See, with the reuenewes of
 the world. It was not knowne to Augustine *Confess. lib.*
 when he saide, *What haue I to doe with men* *10. c. 3.*
that they should heare my confessions; as
though they should heale all my diseases: nor
 to Chrysostome, when he saith, *I do not com-* *De dei nar*
pell thee to confesse thy sinnes to others. And, If *hom. 5. serm. 5.*
thou be ashamed to confesse them to any man, *Hom. 2. in*
because thou hast sinned; say them daily in *psal. 50.*
thine owne minde. I doe not bidde thee con-
fesse them to thy fellow seruant, that he should
mocke thee: confesse them to God that cureth
them.

The abuse of satisfaction is, that they
 haue turned canonically satisfaction which
 was made to the congregation by open of-
 fenders, into a satisfaction of the iustice of
 God for the temporall punishment of there
 sinnes. Behold here a most horrible propa-
 nation of the whole Gospell, and specially of
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the satisfaction of Christ, which of it selfe without any supplie is sufficient euery way for the remission both of fault and punishment. But of this point I haue spoken before.

Hitherto I haue handled and prooued by induction of sundrie particulars, that we are to make a seperatiō from the present church of Rome, in respect of the foundation and substance of true religion. Many more things might be added to this uery purpose, but here I conclude this first point: adding onely this one caueat, that we make separation from the Romane religion without hatred of the persons that are maintainers of it. Nay we ioyne in affection more with them, then they with vs. They die with vs not for their religion (though they deserue it) but for the treasons which they intend and enterprise: we are readie to doe the duties of loue vnto them inioyned vs in the word: we reuerence the good gifts of God in many of them; we pray for them, wishing their repentance and eternall saluation.

Now I meane to proceede, and to touch briefly other points of doctrine contained in
this

this portion of Scripture, which I haue now in hand. In the second place therefore out of this commaundement, *Goe out of her my people*, I gather that the true Church of God is and hath bin in the present Romane church, as corne in the heape of chaffe. Though Poperie raigned and ouerspread the face of the earth for many hundred yeares; yet in the midst thereof, God reserued a people vnto himselfe, that truly worshipped him: and to this effect the holy Ghost saith that the dragon, which is the deuill caused the woman, that is, the Church to flie into the wildernes, where he sought to destroy hir but could not, *and shee still retaines a REMNANT OF HIR* REV. 12. 17. *SEED which keepe the commaundements of God, and haue the testimonie of Iesus Christ.* Now this which I speake of the Church of Rome, cannot be saide in like manner of the congregations of Turkes and other infidels, that the hidden Church of God is preserved among them: because there is no meanes of saluation at all: whereas the church of Rome hath the Scriptures, though in a strange language; and baptisme for the outward

ward forme: which helps God in all ages preserved, that his elect might be gathered out of the midst of Babylon. This serves to stop the mouthes of Papists, which demand of vs, where our church was fourscore years agoe, before the daies of Luther: whereby they would insinuate to the world, that our church and religion is greene or newe: but they are answered out of this very text, that our Church hath euer beene since the daies of the Apostles, and that in the very midst of the papacie. It hath bin alwaies a Church, & did not first begin to be in Luthers time: but onely then began to shew it selfe, as hauing bin hid by an vniuersall Apostasie, for many hundred yeares together. Again we haue here occasion to consider the dealing of God with his owne Church and people. He will haue them for externall societie to be mixed with their enemies, and that for speciall purpose; namely, to exercise the humilitie and patience of his few seruants. When Elias saw Idolatrie spread ouer all Israel, he went a part into the wilderness, and in griefe desired to die. And Dauid cried out: *Woe is me that I*

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am constrained to dwell in Mesheck, and to haue my habitation in the tents of Kedar, Psal. 120. 5. And iust Lot must haue his righteous soule vexed with seeing and hearing the abominations of Sodome.

Thirdly by this commandement we are taught, what opinion to carrie of the present Church of Rome. It is often demaunded, whether it be a Church or no; and the answer may hence be formed on this manner. If by this Church be vnderstoode a state or regiment of the people, whereof the Pope is head: and the members are all such as doe acknowledge him to be their head, and doe beleeue the doctrine established in the Councel of Trent, we take it to be no Church of God. Because Babylon, which I haue prooued to be the Church of Rome, is here opposed to the Church or people of God: and because we are commanded to come out of it: whereas we may not wholly forsake any people till they forsake Christ. Some will happely say, the Church of Rome hath the Scriptures and the Sacrament of baptisme. I answer first of all; they haue indeede the bookes of holy
Scripture

Scripture among them: but by the rest of their doctrine they ouerthrowe the true sense thereof in the foundation, as I haue prooued before. And though they haue the outward forme of baptisme, yet they ouerturne the inward baptisme, which is the substance of all, standing in the iustification and sanctification of a sinner. Againe I answer, that they haue the word and baptisme, not for themselues but for the true Church of God among them: like as the lanterne holdeth the candle, not for it selfe but for others. Secondly, it may be and is alleadged, that if the Pope be Antichrist, he then sittes in the temple, that is, the Church of God, and by this meanes the Romane Church shall be the true Church. *Ans.* He sittes in the temple of God, but marke further how: As God, that is, not as a member but as a manifest vsurper: like as the thiefe sittes in the true mans house. For the popish Church and Gods Church are mingled like chaffe and corne in one heape: and the Church of Rome may be said to be in the Church of God: and the church of God in the church of Rome, as we say the wheat

2 Theff. 1.
vers 4.

wheat is among the chaffe, and the chaffe in the wheat. Againe he is said to sit in the temple of God; because the Romane Church, though falsly, takes vnto it selfe the title of the true Catholike church. Some goe about to delaie and qualifie the matter, by comparing this Church to a man lying sicke full of soares, hauing also his throat cut, yet so as bodie and soule are ioyned together, and life is remaining still. But all things wel considered, it is rather like a dead carkasse, and is voide of all spirituall life; as the popish errours in the foundation doe manifest. Indeede a knowne harlot may afterward remaine a wife and be so tearmed: yet after the bill of diuorcement is giuen, shee ceaseth to be a wife, though she can shew her marriage ring: now the church hath receiued the bill of her diuorcement in the written word, namely 2. Thess. 2. and Rev. 13. 11, 12, &c.

Furthermore in this commaundement we may see a liuely portraiture of the state of all mankind. Here we see two sorts of men: some are pertaining to Babylon, a people running on to their destruction: some againe
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are a people of God seuered from Babylon, and reserued to life euerlasting. If any aske the cause of this distinction; I answer, it is the very wil of God vouchsafing mercy to some, and forsaking others by withdrawing his mercie from them, for the better declaration of his iustice. Thus saith the Lord, Rom. 11. 4. *I HAVE RESERVED seauen thousand that neuer bowed the knee to Baal*: and the prophet Isai saith, *Vnles the Lord had reserued a remnant, we had beene as Sodom and Gomorrha*. By this distinction we are taught, aboue all things to seeke to be of the number of Gods people, and to labour for assurance of this in our owne consciences. For if all should be saued, lesse care would suffice: but this mercie is not common to all: and therefore the more to be thought vpon.

Lastly, here I note the speciall care that God hath ouer his owne children. He first giueth them warning to depart, before he beginne to execute his iudgement vpon his enemies, with whome they liue; that they might not be partakers of their sinnes or punishments. Thus, before God would punish
Hierusa-

Ierusalem, an angel is sent to marke the in the forehead that mourned for the abominatiōs of the people. And in the destruction of the first born of Egypt, the angel passed ouer the houses of the Iewes, that had their posts sprinkled with the blood of the paschal lambe: and this passing ouer betokneth safetie & preservation in the cōmon destructiō to those that haue their hearts sprinkled with the blood of Christ. This blessing of protection should moue vs all, to becō true & hartie seruants of God. Men vsually become mēbers of those societies and corporations, where they may inioy many freedoms & priuiledges. Well, behold; in the societie of the Saints of God, which is the true church, there is the freedō frō danger in all cōmon destructions, & from eternal vengeance at the last day. VVhen Hester had procured safetie for the Iewes, & libertie to reuenge themselves vpon their enemies: it is said, that many of the people of the land *became Iewes*. Euen so, cōsidering Christ hath procured freedom from hell, death, and damnation for all that belecue in him; we should labour aboue all things to become new creatures, ioyning our selues alwaies to

the true Church of God.

Hitherto I haue spoken of the commandment: now followeth the reason thereof drawne from the end, *that they be not partakers of her sinnes: and that they receiue not of her plagues.* Here I might stande long to shewe what be the sinnes of the Church of Rome: but I will onely name the principall. The first sinne is Atheisme: and that I prooue on this manner. Atheisme is twofold, open, coloured. Open Atheisme is, when men both in word and deede denie God and his Word. Coloured Atheisme is not so manifest: and it hath two degrees. The first is, when men acknowledge God the creatour and gouernour of heauen and earth, and yet denie the father, sonne, and holy ghost. Thus the Ephesians before they receiued the gospel, are saide to be *without God* whome in their naturall iudgement they acknowledged: because they denied Christ, and consequently worshipped an Idol of their owne braine, in that they worshipped God out of Christ. And in this respect though the Samaritans worshipped the God of Abraham, yet our Saviour Christ saith, *they worshipped*
they

Eph. 2. 12.

Ioh. 5. 46.

they knew not what. And the Psalmist Psal. 96. 3.
 saith of all the Gentiles that their Gods are
 Idols. In this degree of Atheisme are placed
 Turks and Iewes at this day: the Anti-Trini-
 taries, and Arians, and all that conceiue and
 worship God out of the trinitie. The second
 degree is, when men doe rightly acknow-
 ledge the vnitie of the godhead in the Trini-
 tie of persons: yet so, as by other necessarie
 consequents partly of their doctrine, and
 partly of the seruice of God: they ouerturne
 that which they haue well maintained. And
 thus I say, that the very religio of the church
 of Rome is a kind of Atheisme. For whereas
 it makes the merit of the workes of men to
 concurre with the grace of God, it over-
 throwes the grace of God. Rom. 11. In word,
 they acknowledge the infinite iustice and
 mercie of God: but by consequent both are
 denied. Howe can that be infinite iustice,
 which may any way be appeased by hu-
 mane satisfactiōs? And how shall Gods mer-
 cie be infinite, when we by our owne satis-
 factiōs must adde a supply to the satisfacti-
 on of Christ? 1. Ioh. 2. 23.
Againe, He that hath not the

Sonne, hath not the Father : and he that hath neither Father nor Sonne, denies God. Now the present Romane religion hath not the Sonne, that is, Iesus Christ, God and man, the Mediatour of mankind : but hath transformed him into a Fained Christ. And I shew it thus. For one Iesus Christ, in all things like vnto vs in his Humanitie, sinne onely excepted ; they haue framed a Christ , to whome they ascribed two kinds of existing : one naturall , whereby he is visible, touchable, and circumscribed in heauen: the other not onely aboue , but also against nature ; by which , he is substantially according to his flesh in the hands of euerie priest, in euerie host, and in the mouth of euerie communicant, invisible, vntouchable, vncircumscribed. And thus in effect they abolish his manhood. Yea they disgrace him of his offices . For one Iesus Christ, the onely king, lawgiuer, and head of the Church ; they ioine vnto him the Pope not onely as a Vicar but also as a Fellowe : in that they giue vnto him power to make lawes binding conscience, to resolue and determine vnfallibly the sense of holy scripture, properly to pardon sinne both in respect of

fault and temporall punishment, to haue authoritie ouer the whole earth and a part of hell: to depose kings, to whome vnder Christ euery soule is to be subiect, to absolue subiects from the oath of allegiāce, &c. For one Iesus Christ the onely reall priest of the new Testament, they ioyn many secundarie priests vnto him, which offer Christ daily in the masse for the sinnes of the quicke and the dead. For one Iesus Christ the all-sufficient Mediatour of intercession, they haue added many fellows vnto him to make request for vs, namely as many Saints as be in the Popes Kalender. Lastly for the onely merits of Christ, in whome alone the Father is well pleased, they haue deuised a Treasurie of the Church containing beside the merits of Christ, the ouerplus of the merits of saints to be dispensed to men, at the discretion of the Pope. And thus we see, that Christ, and consequently God himselfe to be worshipped in Christ, is transformed into a phantasie or Idol of mans conceite. Again there is alwaies a proportion betweene the worship of God, and our perswasion of him: and men

ingining vnto God any worship, haue respect to his nature, that both may be sutable, and he well pleased. Let vs then see what manner of worship the Romane religion affordeth. It is for the greatest part nacere will-worship, without any allowance or commaundement from God, as Durande in his *Rationale* in effect acknowledgeth. It is a carnall seruice standing of innumerable bodily rites and ceremonies, borrowed partly from the Iewes, and partly from the heathē: it is diuided betweene God and some of his creatures: in that they are worshipped both with one kinde of worship: let them paint it as they can. Thus then, if by their manner of worshipping God, we may iudge howe they cōceiue of him, as we may: they haue plainly turned the true God into a phantasie of their own. For God is no otherwise to be cōceiued, then he hath revealed himselfe in his creatures & word, & specially in Christ: who is the ingraue image of the perso of the father.

The second sinne is Idolatrie: and that as grosse as was euer among the heathen. And it is to be seene in two things. First that they worship the Saints with religious worship,

which without exception is proper to God. Yea they transforme some of them into detestable idols, making them in truth mediators of redemption, specially the virgine Marie, whome they call *a Ladie, a goddesse, a queene* whome Christ her sonne obeyeth in heauen, *a mediatresse: or life, hope, the medicine of the diseased:* and they pray vnto her thus: *Prepare thou glorie for vs: defende vs from our enemies, and in the houre of death receiue vs, loose the bonds of the guilty, bring light to the blinde, drine away all deuills—.*

SHE VV THY SELFE TO BE A MOTHER, let him receiue the praiers. Againe their idolatrie is manifest, in that they worship God in, at, before images: hauing no commandement so to doe, but the contrarie. They alleadge that they vse and worship images onely in a remembrance of God. But this is all one, as if an vnchast wife should receiue many louers in to her house in the absence of her husband: and beeing reprooued, should answer: that they were the friends of hir husband, and that shee kept them onely in remembrance of him. Thirdly, their Idolatrie exceeds

• Bellar. lib. 1.
de sanct. c. 16.
Missali &
Breviario
refor.

the Idolatrie of the heathen, in that they worship a Breadengod, or, Christ in and vnder the formes of bread and wine. And if Christ according to his humanitie be absent from the earth, as I haue prooued, the popish Hoste is as abominable an Idol as euer was.

The third sinne is the maintenance of adulterie. And that is manifest: first of all, in the Toleration of the Stewes flat against the commandement of God. Deut. 23. 17. *There shall be no whore of the daughters of Israel: neither shall there be a whore keeper of the sonnes of Israel.* And this toleration is an occasion of vncleanes to many young men and women, that otherwise would abstaine from all such kinde of filthines. And what an abomination is this, when brother and brother, father and sonne, nephew and vncle, shall come to one and the same harlot, one before or after the other. Secondly, their Law beyōd the fourth degree allowes the marriage of any persons: and by this meanes, they sometime allow incest. For in the vnequall collaterall line, the person next the common stocke is a father or mother to the brothers or sisters posteritie,

Greg cap. 9
de consang.

tie, as for example.

- 1 John
 ~~~~~ Anne  
 2 Nicholas  
 Thomas  
 3 Lewes  
 4 Roger  
 5 Anthonie  
 6 James

Here *Anne* and *Nicholas* are brother and sister, and *Anne* is distant frō *James* sixe degrees, he beeing her neece a farre off: and the mari-

age between them is allowed by the church of Rome, they not beeing within the compasse of foure degrees: which neuertheless is against the law of nature. For *Anne* beeing the sister of *Nicholas*, is in stead of a mother to all that are begotten of *Nicholas*, euen to *James* and *James* posteritie. Yet thus much I graunt, that the daughter of *Anne* may lawfully marie *James* or *Anthonie*, the case beeing altered: because they are not one to another as parents and children.

The fourth sinne is Magicke, forcerie, or witchcraft, in the consecration of the host in which they make their Breaden-god: in exorcismes ouer holy bread, holy water & salt; in the casting out or driuing away of deuils, by the signe of the crosse, by solemne coniurations, by holy water, by the ringing of bells, by

*Molan. rram.*  
 2.6.4. 60m. 3.



by lighting tapers, by reliques, and such like. For these things haue not their supposed force, either by creation, or by any institution of God in his holy worde: and therefore if any thing be done by them, it is from the secret operation of the deuill himselfe.

*Molan. tract.  
2.c.7 con. 1.  
prop 6 idem  
communi-  
onincs.*

This fift sinne is, that in their doctrine they maintaine periuie: because they teach with one consent, that a Papist examined may answer doubtfully against the direct intention of the examiner: framing an other meaning vnto himself in the ambiguitie of his words. As for example, when a man is asked, whether he saide or heard Masse in such a place: though he did, they affirme, he may say, No; and sweare vnto it: because he was not there, to reueale it to the examiner: whereas in the very lawe of nature, he that takes an oath, should sweare according to the intention of him that hath power to minister an oath: & that in truth, iustice, judgement. Let them cleare their doctrine from all defence of periuie, if they can.

The sixt sinne is, that they reuerse many of  
Gods

Gods commādements, making that no sinne which Gods word makes a sinne. Thus they teach, *that if any man steale some litle thing, that is thought not to cause any notable hurt, it is no mortall sinne: that, the officious lie, and the lie made in sport are veniall sinnes: that, to pray for our enemies in particular is no precept but a counsell: and that none is bound to salute his enemy in the way of friendship, flat against the rule of Christ, Matth. 5. 47. where the worde ἀποκρίσεις, signifieth all manner of durie and curtesie: that, rash iudgement, though consent come thereto is regularly but a veniall sinne: that, it is lawfull o-therwhiles to faine holines: that, the painting of the face is ordinarily but a veniall sinne: that, it is not lawfull to forbid begging: whereas the Lord forbade there should be any begger in Israel. Againe, they teach that men in their choller, when they are chiding, and sweare, *v vounds and blood*, are not indeede blasphemers.*

Molan tract.  
2. c. 9. con. 1.  
prop. 5. idem  
cetera.

Deut. 15.

Greg. de Val.  
tom. 3. dis. 1.  
q. 13. & Ca-  
ietane.

Lastly their writers vse manifest lying, to iustifie their doctrine. They plead falsely that all antiquitie is on their side; whereas it is as  
much



much against them as for them: and as much for vs as them. Again their manner hath bin and is still to prooue their opinions by forged and counterfait writings of men, some whereof I will name.

- 1 *Saint Iames Liturgie.*
- 2 *The Canons of the Apostles.*
- 3 *The bookes of Dionysius Ariopagita, and namely De Hierarchia Ecclesiastica.*
- 4 *The Decretall Epistles of the Popes.*
- 5 *Pope Clements workes.*
- 6 *Some of the Epistles of Ignatius.*
- 7 *Origens booke of repentance. His homelies in diuersos sanctos. Commentaries on Iob: and booke of Lamentation.*
- 8 *Chrysostomes Liturgie.*
- 9 *Basils liturgie and his Ascetica.*
- 10 *Augustines booke de 8. quest. Dulcitij. A booke of true and false repentance. Ser. de festo commemorationis animarum. booke de dogm. Ecclesiast. Sermon ad fratres in Heremo. Sermon of Peters chaire. Booke of visiting the sick, &c.*
- 11 *Iustin Martyrs Questions and Answ.*
- 12 *Arbanasius epistle to Pope Fælix.*

- 13 Bernards sermons of the Lords Supper.
- 14 Hieromes epistle ad Demetriadem sa-  
nouring of Pelagius.
- 15 Tertullian de Monogamia.
- 16 Cyprian de Chrismate & de ablutione  
pedum.
- 17 In the Councel of Sardica the 3, 4, and  
5, canons are forged.
- 18 In the Councel of Nice all saue 20. are  
forged.
- 19 Certaine Romane Councels vnder Syl-  
vester are forged. For he was at this  
time dead, and therefore could not con-  
firm them. Sozom. lib. 2.
- 20 To the sixt canon of the Councel of  
Nice are patched these words, That the  
Romane Church hath alwaies had the  
supremacie.
- 21 Lastly, I will not omit that Pope Soxi-  
mus, Bonifacius, and Cælestinus falsified  
the canons of the councill of Nice, to  
prooue appeales from all places to Rome;  
so as the Bishops of Africke were forced  
to send for the true copies of the saide  
Councell from Constantinople and the  
Churches



## Churches of Greece.

I might here rehearse many other sinnes which with the former call for vengeance vpon the Romane Church, but it shall suffice to haue named a few of the principall.

Now in this reason, our Sauour Christ prescribes another maine dutie to his owne people: and that is, to be carefull to eschewe all the sinnes of the Church of Rome, that they may withall escape her deserued plagues and punishments. And from this prescribed dutie I obserue two things. The first is, that euery good seruant of God, must carefully auoide contracts of marriage with professed Papists, that is, with such as hold the Pope for their head, and belecue the doctrine of the Councel of Trent. For in such matches men hardly keepe faith and good conscience, and hardly auoide communication with the sinnes of the Romane Church. A further ground of this doctrine I thus propound. In Gods worde there is mentioned a double league betweene man and man, countrie and countrie. The first is the *league of concord*, when one kingdome bindes it selfe to liue in  
peace

peace with an other, for the maintenance of trafficke without disturbance: and this kinde of league may stand betweene Gods church and the enemies thereof. The second is the *league of amity*: which is when men, people, or countries binde themselves to defend each other in all causes: and to make the warres of the one, the warres of the other: and this league may not be made with those that be enemies of God. Iehosaphat, otherwise a good king, made this kinde of league with Ahab: and is therefore reprooued by the prophet, saying, wouldest thou helpe the wicked and loue them that hate the Lord? 2. Chron. 19.2. Now the mariages of protestants with Papists are priuate leagues of amitie, betweene person and person: and therefore not to be allowed. Againe, Malac. cap. 2. vers. 11. the Lord saith, *Judah hath defiled the holines of the Lord which he loued, and hath married the daughters of a straunge god*: where is flatly condemned mariages made with the people of a false god: nowe the Papists by the consequents of their doctrine and religion, turne the true Ichova into an idol  
of



of their owne braine, as I haue shewed: and the true Christ reuealed in the written word into a fained Christ made of breade. Yet if such a marriage be once made and finished it may not be dissolued. For such parties sinne not simply in that they marrie, but because they marrie not in the Lord, beeing of diuers religions. The fault is not in the substance of marriage but in the manner of making it: and for this cause, the Apostle commaunds the beleeuing partie, not to forsake or refuse the vnbeleeuing partie, beeing a very infidel (which no papist is) if he or she will abide. 1. Cor. 7. 13.

The second thing is, that euery seruant of God must take heede how he trauels into such countries where popish religion is stablished, least he partakes in the sinnes and punishments thereof. Indeede to goe vpon ambassage to any place, or to trauell for this ende, that we may performe the necessarie duties for our speciall or generall callings, is not vnlawfull: but to trauell out of the precincts of the church onely for pleasures sake and to see strange fashions, hath no warrant.

And

And hence it is, that many men which goe forth in good order well minded, come home with crased consciences. The best tra- ueler of all is he, that living at home or a- broad, can goe out of himselfe, and depart from his own sinnes & corruptions by true repentance.

FINIS.

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*An advertisment to all fauou-  
rers of the Roman religion, shewing that  
the said religion is against the Ca-  
tholike principles and grounds  
of the Catechisme.*



Great is the number of them that embrace the religion of the present church of Rome, being deceived by the glorious titles of Vniuersalitie, An- tiquity, Successiō. And no doubt, though sōe be wilfully blinded, yet many deuoted this way, neuer saw any other truth. Nowe of them and the rest I desire this fauour, that

Z I

they



they will but way and ponder with themselves this one thing, which I will now offer to their considerations, and that is, *That the Romane religion nowe stablished by the councell of Trent, is in the principall points thereof, against the very grounds of the Catechisme*, that haue beene agreed vpon euer since the daies of the Apostles, by all Churches. These groundes are fowre: the first is the Apostles Creede: the second is the decalogue or ten cōmandements: the third is the forme of praier called the Lords praier: the fourth is the Institutiō of the two Sacramēts baptisme and the Lords supper. 1. Cor. ii. 23.

That I may in some order manifest this which I say, I will beginne with the Symbole or Creed. And first of all it must be considered, that some of the principall doctrines beleued in the Church of Rome are, that the Pope or Bishop of Rome is the vicar of Christ, & the head of the Catholike church: that there is a fire of purgatorie after this life: that images of God and Saints are to be placed in Churches and worshipped: that praier is to be made to Saints departed and  
their

their intercession to be required: that there is a propitiatory sacrifice daily offered in the masse for the sinnes of the quicke and the dead. These points are of that moment, that without them the Roman religion cannot stand: & in the council of Trent the curse *Anathema* is pronounced vpon all such as deny these or any of them. And yet marke: the Apostles creede which hath bin thought to containe all necessarie points in religion to be beleeued: and hath therefore beene called the *Key and rule of faith*: this creed I say, hath not any of these points: nor the Expositions made thereof by the ancient fathers, nor any other creed or confession of faith made by any councell or Church for the space of many hundred yeares. This a plaine prooffe to any indifferent man, that these be new articles of faith neuer known in the Apostolike Church: and that the fathers and Councells could not finde any such articles of faith in the bookes of the olde and new Testament. Answer is made: that all these points of doctrine are beleeued vnder the articles, *I beleeeue the Catholike Church*: the meaning

Z 2      whereof



whereof, they will haue to be this, I belecue all things which the catholike Church holdeth and teacheth to be beleueed . If this be as they say , we must needes belecue in the Church: that is, put our confidence in the Church, for the manifestation and the certentie of all doctrines necessarie to saluation: and thus the eternall truth of God the Creator , shall depend on the determination of the creature; and the written word of God in this respect is made vnsufficient; as though it had not plainely reuealed all points of doctrine, pertaining to saluation. And the ancient Churches haue bin farre ouerseene, that did not propounde the former points to be beleueed as articles of faith, but left them to these latter times.

2. In this Creede, *to beleene in God*, and *to beleene the church*, are distinguished. *To beleene in*, is pertaining to the Creatour: *to beleue*, to the creature: as Ruffinus hath noted, when he saith, that by this proposition *in*, the Creatour is distinguished from the creature, and things pertaining to God from things pertaining to men . And Augustine saith,

saith, *It must be knowne that we must beleue* *tempore.*  
*the Church, & NOT BELEEVE IN THE CHVRCH:*  
*because the church is not God, but the house*  
*of God.* Hence it followes, that we must not  
 beleue in the Saints, nor put our confidence *Rhem. Test.*  
 in our workes, as the learned Papists teach. *on Rom. 10.*  
 Therefore Eusebius saith, *We ought of right* *14.*  
*to beleue Peter and Paul, but to beleue in* *Euseb. Emiff.*  
*Peter & Paul, that is, to giue to the seruants* *hom. 2. de*  
*the honour of the Lord, we ought not.* *Symb.* And  
 Cyprian saith, *He doth not beleue in God*  
*which doth not place in him alone the trust of*  
*his whole felicitie.*

3. The article, *conceined by the holy ghost,* *Cypr. de dup.*  
 is ouerturned by the transubstantiation of *Martyr.*  
 bread and wine in the masse, into the body  
 and blood of Christ. For here we are taught  
 to confesse the true and perpetuall incarnati-  
 on of Christ, beginning in his conception,  
 and neuer ending afterward: and we ac-  
 knowledge the truth of his manhoode, and  
 that his bodie hath the essentiall properties  
 of a true bodie, standing of flesh and bone:  
 hauing quantitie, figure, dimensions, namely  
 length, breadth, thicknes: hauing part out of  
 Z 3 part,



part, as head out of feet, and feet out of head, being also circumscribed, visible, touchable: in a word, it hath all things in it, which by order of creation, belong to a bodie. It will be said, that the body of Christ may remaine a true bodie and yet be altered in respect of some qualities, as namely circumscription. But I say againe, that locall circumscription can no way be seuered from a bodie, it remaining a bodie. For to be circumscribed in place, is an essentiall propertie of euery quantitie: and quantitie is the common essence of euery bodie. And therefore a bodie in respect of his quantitie must needs be circumscribed in one place. This was the iudgement of Leo, when he saide, *The bodie of Christ is by no meanes out of the truth of our bodie.* And Augustine, when he saide: *ONELY God in Christ so comes, that he doth not depart; so returnes, that he doth not leaue vs: but man according to bodie is in place, and goes out of the same place, and when he shall come vnto an other place, HE IS NOT IN THAT PLACE VVHENCE HE COMES.* To helpe the matter, they vse to distinguish thus. Christs bodie in respect

Epist. 70.

Tract. 31.  
in Ioh.

respect of the whole essence thereof may be in many places; but not in respect of the whole quantitie, whereby it is onely in one place. But as I haue saide, they speake contraries: for quantitie (by all learning) is the essence of a bodie, without which a bodie can not be.

*totalitate  
essentia, non  
totalitate  
quantitatis.*

4 In the Creede we confesse that Christ is ascended into heauen, and there after his ascension sits at the right hand of his Father, and that according to his manhoode. Hence I conclude, that Christs bodie is not really and locally in the Sacrament, and in euerie Host, which the priest consecrateth. This argument was good when Vigilus against Eutyches said, *whē it (the flesh) was on earth, it was not in heauen: and because it is now in heauen, it is not on earth:* and he addes afterward that this is the Catholike faith & confession. And it was good when Fulgentius saide, *According to his humane substance he was absent from earth, when he was in heauen, and he left the earth, when he ascended into heauen.* And, *The same inseperable Christ, according to his whole manhood*

*Lib. 4.*

*ad Thras.*

LEA-



Cyrl. lib. 9.  
in Iob.

VING THE EARTH, locally ascended into hea-  
uen, and sits at the right hand, and according  
to the same whole manhoode, he is to come to  
iudgement. And it was good, when Cyril  
said, No man doubts but that when he ascen-  
ded into heauen, though he be alwaies present  
by the power of his spirit, HE VVAS ABSENT IN  
RESPECT OF THE PRESENCE OF HIS FLESH.  
And it was good, when Augustine said, Ac-  
cording to the flesh, which the word assumed,  
he ascended into heauen, HE IS NOT HERE,  
there he sits at the right hand of the father:  
and he is here according to the presence of his  
maiestie. And, He went as he was man, and  
he aboad as he vvas God: he went by that  
whereby he was in one place: he aboad by  
that whereby he was euery where.

§ Again, in that we beleeue the Catholike  
church, it follows that the Catholike church  
is inuisible: because things seene are not be-  
leeued. And the answer commonly vsed, that  
we beleeue the holines of the Church, will  
not serue the turne. For the words are plain,  
and in them we make confession that we be-  
leeue not onely the holines of the church, but  
also

also the church it selfe.

6 Lastly the articles, Remission of sinnes, Resurrection of the bodie, and Life euerlasting, containe a confession of speciall faith. For the meaning of them is thus much: I beleue the remission of mine owne sinnes, and the resurrection of mine owne bodie to life euerlasting: and that by the iudgement of learned Antiquity. Augustine saith, *If thou also beleue that thou shalt rise againe and ascend into heauen (because thou art sure of so great a patrone) thou art certen of so great a gift.* And, *Make not Christ lesse, who brings thee to the kingdome of heauen, for remission of sinnes. Without this faith, if any come to baptisme, he shuts the gate of mercie against himselfe.* And, *Whosoever faithfully beleueth, and holdes this profession of his faith (in which all his sinnes are forgiven him) let him prepare his will to the wil of God, and not feare his passage by death.* And, *The whole Sacrament of baptisme stands in this, that we beleue the resurrection of the bodie and remission of sinnes to be giuen vs of God.* And, *He gaue these keys to the Church—, that*

*Symb ad Catech. lib. 4. c. 7. & lib. 2. cap. 10.*

*Serm. 115. de Temp.*

7



de Doctr.  
Christ. l. 1.  
cap. 18.

Serm. 123. de  
Temp.

Ruffin. in  
Symb.

August. de  
Symb lib. 1.  
c. 6. ad Cate-  
chu. & Ex-  
phi. c. 44.

that whosoever in his Church, should not be-  
leeue his sinnes to be forgiven, they should not  
be forgiven unto him: and whosoever belee-  
ued, and turned from them abiding in the lap  
of the said Church, at length shalbe healed by  
faith and amendment of life. And, That  
which thou hast heard to be fulfilled in the  
glorious resurrection of Christ, beleeue that  
the very same shall be fulfilled in thee, in the  
last iudgement and the resurrection of thy  
flesh, shall restore thee for all eternitie. For  
unlesse thou shalt beleeue that thou art to be  
repaired by death, thou canst not come to the  
reward of life eternall. And in auncient time  
the article of the resurrection hath beene re-  
hearsed on this manner, *The resurrection of*  
**THIS FLESH:** and the last applied vnto it,  
**TO EVERLASTING LIFE.** Hence then two  
maine opinions of the church of Rome are  
quite ouerthrowne, one that we cannot by  
special faith be certen of the remission of our  
sinnes, and the saluation of our soules: the o-  
ther, that a man truly iustified may fall away  
and be damned. Now this cannot be, if the  
practise of the auncient Church be good,  
which

which hath taught vs to belecue euerlasting life ioyntly without remission of sinnes.

To come vnto the decalogue, first of all it is a rule in expounding the seuerall commandements, that where any vice is forbidden, there the contrarie vertue is commaunded, and all vertues of the same kind, with all their causes, occasions, furtherances. This rule is graunted of all: and hence it followes, that counsells of perfection, if they haue in them any furtherance of vertue, are inioyned in and by the law, and therefore prescribe no state of perfection beyond the scope of the law.

Secondly the commandement, Thou shalt not make to thy selfe any grauen image, &c. hath two seuerall parts. The first forbiddes the making of carued or grauen images: the second forbids the adoration of them. Now the first part is notably expounded by Moses, Deutr. 4. 16. *Take good heede vnto your selves, that ye corrupt not your selves and make you a grauen image or representation of any figure in the likenesse of male or female.* Marke the reason of this prohibition  
in



in the ſame place: for (ſaith he) *ye ſawv no i-  
mage in the day the Lord ſpake vnto you in  
Horeb. and v. 15. Ye heard the voice of the  
vwordes but ſawv no ſimilitude ſawe a voyce.*  
Now the reaſon being vnderſtood of the i-  
mage of God himſelfe: the prohibition muſt  
needes be ſo vnderſtood. Againe there is no  
question; that God directs his commande-  
ment againſt a ſinne in ſpeculation, but a-  
gainſt ſome common and wicked praſtiſe  
of the Iewes, and that was to repreſent God  
himſelfe in likenesses and bodily formes. E-  
ſai 40. 18. And that was alſo the praſtiſe of  
the Gentiles, that were farre more groſſe in  
this kinde then the Iewes. Rom. 1. 23. This  
then is plaine to any indifferent man, that the  
firſt part of the commandement forbids the  
making of grauen images or likenesses of  
the true Ichova: & thus the Romane Cate-  
chiſme vnderſtands the wordes. As for the  
ſecond part, it muſt be vnderſtoode accor-  
ding to the meaning of the firſt: and there-  
fore it forbids vs, to bowe downe to any i-  
mage of God. Hence then it followes, that  
to worſhip God or Saints in, or, at images, &  
to

to worship images with religious worship is abhominable idolatrie. And common reason might teach vs thus much. For they that adore and worship the true God in images, doe bind the presence of God, his operation, grace, and his hearing of vs, to certen things, places, signes, to which he hath not bounde himselfe, either by commaundement or promise: and that is, otherwise to worship God, and to seeke for his blessings, then he hath commanded himselfe to be worshipped, or promised to heare vs. Vpon this ground, is plainly ouerthrowne the excuse which they make, that they worshippe not images but God and Saints in images: for neither God nor the Saints doe acknowledge this kinde of honour, but they abhorre it. Whence it followes necessarily, that they worshippe nothing beside the image, or, the deuise of their owne braine, in which they faine to them-selues such a God as will be worshipped, and receiue our praiers at images. It will be saide, that the Papists doe no otherwise tie the worship and inuocation of God to images, then God tied himselfe to the  
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the sanctuarie and the temple of Salomon. And I say againe, it was the will of God that he would shewe his presence, and be worshipped at the Sanctuarie, and the Iewes had the warrant of Gods word for it: but we haue no like warrant, either by promise or commandement to tie Gods presence to an image or crucifix. Againe, reason yet further may discouer their idolatrie. They, which worship they know not what, worship an idol: but the Papists worship they know not what: I proue it thus. To the cōsecratiō of the host, there is required the intention of the priest, at the least virtually, as they say, & if this be true, it follows that none of thē can come to the Masse, or praie in faith, but he must alwaies doubt of that which is lifted vp by the hāds of the priest in the masse: whether it be bread or the body and blood of Christ. For none can haue any certēty of the intention of the priest in consecrating this bread and this wine: but rather may haue a iust occasion of doubting by reason of the common ignorance and loosenes of life in such persons.

Thirdly the commaundement touching  
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the Sabbath, giues a libertie to worke sixe daies in the ordinarie affaires of our callings: and this libertie cannot be repealed by any creature. The Church of Rome therefore erreth, in that it prescribeth set and ordinarie festiuall daies, not onely to God but also to Saints: inioyning them as straitly and with as much solemnitie to be obserued, as the Sabbath of the Lord.

Fourthly, the third commandement, or (as they say) the fourth, inioynes children to obey father and mother in all things, specially in matters of moment, as in their marriage and choise of their callings: and that euen to death: and yet the Church of Rome against the intent of this commandement, allowes that clandestine marriages, and the vowe of religion shall be in force, though they be without, and against the consent of wise and careful parents.

Fiftly, the last commandement of lust, forbids the first motions to sinne, that are before consent. I prooue it thus. Lusting is forbidden in the former commandements as well as in the last, yea lusting that is ioyned with



with consent: as in the commandement, *thou shalt not commit adulterie*, is forbidden lusting after our neighbours wife; and in the next, lusting after our neighbours goods, &c. Now if the last commandement also forbid no more but lust with consent, it is confounded with the rest: and by this meanes there shal not be ten distinct words, or, commandements: which to say is absurd: it remaines therefore that the lust here forbidden goes before consent. Againe, the Philosophers knewe that lust with consent was euil, euen by the light of nature: but Paul a learned Pharise and therefore more then a philosopher, knewe not Lust to be sinne, that is forbidden in this commandement, Rom. 7. Lust therefore that is forbidden here, is without consent. Wicked then is the doctrine of the Romane Church teaching, that

*Molanus ad 2. 27. con. 4. in euery mortall sinne is required an act commanded of the will: and hence they say many thoughts against faith and uncleane imaginations are no sinnes.*

6 Lastly, the words of the second commandement. *And shew mercy to thousands*

on them that loue me and keepe my commandments, ouerthrowes all humane merits. For if the reward be giuen of mercy to them that keepe the lawe, it is not giuen for the merit of the worke done.

To come to the third part of the Catechisme: the Lords praier is a most absolute and perfect forme of praier. For which cause it was called of Tertullian, *the Breviary of the Gospell*: and Cælestinus saith, *the lawe of praying is the law of beleewing and the law of working*. Nowe in this praier we are taught to direct our prayers to God alone, *Our father, &c.* and that onely in the name and mediation of Christ. For God is our father onely by Christ. It is needles therefore, to vse any inuocation of Saints, or to make them our Mediatours of intercession vnto God: and it is sufficient, if we pray onely vnto God in the name of Christ alone.

2. In the fourth petition, we say thus, *Giue vs our daily bread*. In which words, we acknowledge that euery morsell of bread is the meere gift of God. VVhat madnes then is it, for vs to thinke that we should merit



the kingdome of heauen by works, that can not merit so much as bread?

3 In the next petition, *Forgiue vs our debts*, foure opinions of the Romane religion are directly ouerthrowne, The first is concerning humane Satisfactions. For the childe of God is here after his conuersion taught, to humble himselte day by day, and to praie for the pardon of his daily sinnes: now to make satisfaction and to sue for pardon be contrary. The second opinion here ouerthrowne, is touching merits. For we doe acknowledge our selues to be debtors vnto God, yea bankrupts: and that beside the maine summe of many thousand talents, we daily increase the debt: therefore we can not possiby merit any of the blessings of God. It is meere madnes to thinke, that they which cannot pay their debts, but rather increase them day by day, should deserue or purchase any of the goods of the creditors, or the pardon of their debts: & if any fauour be shewed them, it comes of merre goodwill without the least desert. In a word, this must be thought vpon, that, if al we can doe, will

will not keepe vs from increasing the maine summe of our debt, much lesse shall we be able by any merit to diminnish the same . By good right therefore doe all the seruants of God cast downe themselves and praie , Forgiue vs our debts . The 3. opinion is that punishment may be retained, the fault being wholly remitted: but this cannot stand, for here sinne is called our debt: because by nature we owe vnto God obedience, & for the defect of this paiment, we further owe vnto him the forfeiture of punishment . Sinne then is called our debt in respect of the punishment. And therefore when we pray for the pardon of sinne, we require the pardon not onely of fault, but of the whole punishment. And when a debt is pardoned, it is absurd to thinke that the least paiment should remaine. The fourth opinion is that a man in this life may fulfill the lawe, whereas in this place euery seruant of God is taught to aske a daily pardō for the breach of the law. Answer is made, that our daily sinnes are veniall and not *against the lawe* but *beside the lawe*. But this which they say is against the



petition: for a debt that comes by forfeiture is against the bond or obligation. Nowe euery sinner is a debt causing the forfeiture of punishment: and therefore is not beside, but directly against the lawe.

4. In this clause, *as we forgive our debtors*, it is taken for granted, that we may certainly knowe that we are in loue and charitie with men: when we make reconciliation: why then may not we knowe certainly that we repent and beleue and are reconciled to God: which all Romane Catholikes denie.

5. In the last wordes, and lead vs not into temptation, we pray not, that God should free vs from temptation (for it is otherwhiles good to be tempted, *Psal. 26. 1.*) But that we be not left to the malice of Sathan, and held captiue of the temptation, for here *to be led into temptation*, and *to be deliuered*, are opposed. Now hēce I gather, that he which is the child of God truly iustified and sanctified, shall neuer fall wholly and finally from the grace of God: and I conclude on this manner. That which we aske according to the  
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will of God, shall be graunted, 1. Ioh. 5. but this the child of God asketh, that he might neuer be wholly forsaken of his father, and left captiue in temptation. This therefore shall be graunted.

6 This clause *Amen*, signifies a speciall faith touching all the former petitions, that they shall be graunted: and therefore a speciall faith concerning remission of sinnes: which the Romane Church denieth.

To come to the last place, to the Institution of the sacrament of the Lords Supper. 1. Cor. 11. v. 23. In which first of all the Reall presence is by many circumstances ouerthrowne. Out of the wordes, *he tooke and brake*, it is plain that, that which Christ took was not his body: because he cannot be said with his owne handes to haue taken, held, and broken himselfe, but the very bread. Again Christ said not: *under the forme of bread, or in bread*: but *This*, that is, *bread is my body*. 3. Bread was not giuen for vs but onely the body Christ: and in the first institution, the body of Christ was not the really giuen to death. 4. The cup, *is the newe testa-*



*ment* by a figure : why may not the bread be the body of Christ by a figure also ? 5. Christ did eate the supper, but not himselfe. 6. We are bidden to doe it, *till he come*: Christ then is not bodily present. 7. Christ bids the bread to be eaten *in a remembrance of him*: but signes of remembrance are of things absent. 8. If the Popish reall presence be granted, then the body & blood of Christ are either seuered or ioyned together. If seuered, then Christ is still crucified. If ioyned together, then the bread is both the body & blood of Christ: whereas the institution saith the bread is the body, and the wine is the blood.

2 Againe, here is condemned the administration of the sacrament vnder one onely kind. For the commandement of Christ is, *drinke ye all of this*, Math, 26.27. And this commandement is rehearsed to the Church of Corinth in these wordes, *do this as oft as ye drinke it in remembrance of me*. v.25. And no power can rehearse this commandement: because it was established by the soueraigne head of the Church.

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These fewe lines, as also the former treatise, I offer to the vewe and reeding of them, that fauour the Romane religion: willing them with patience to consider this one thing, that their religion, if it were Catholike and Apostolike (as they pretend) it could not be contrarie so much as in one point, to the groundes of all Catechismes, that haue beene vsed in all Churches, confessing the name of Christ, euer since the Apostles daies. And whereas it crosseth the said grounds in sundrie points of doctrine, (as I haue prooued) it is a plaine argument that the present Romane religion, is degenerate. I write not this dispising or hating their persōs for their religion, but wishing vnfainedly their conuersion in this world, and their saluation in the world to come.

**FINIS.**



*To the Reader.*

Pag. 235. l. 20. I say, *that Christ obaied the law for himselfe*, not because he did by his obedience merit his own glorie: but because he was to be a perfect and pure high priest, not onely in nature but also in life: and as he was a creature, he was to be conformable to the law.

*Faults to be amended thus.*

Pag. 1. l. 1. for 3. read 4. p. 9. l. 2. read Apostolicke. p. 19. l. 17. read formeth. and l. 23. read indeauour. p. 39. l. last. read, too. p. 48. l. 18. read, or. p. 55. l. 2. read, holy. p. 126. l. 2. read, be. p. 138. l. 13. read, pertaining. p. 142. l. 23. read, matters. p. 161. l. 5. read, containe. and l. last. read, chastitie. p. 168. l. 5. read, persecution. p. 187. l. 7. read, men. p. 192. l. last. read, cannot. p. 222. l. 5. read, right. p. 260. l. 9. read, particular. p. 265. l. 14. read, I thinke. p. 284. l. 2. read, deputies.

*Faults escaped in the places of Scripture.*

Pag. 1. v. 3. pro 4. p. 4. c. 18. pro 17. p. 6. c. 18. pro 17. p. 7. v. 18. pro 8. p. 19. v. 5. pro 7. p. 22. v. 2. pro 1. p. 43. v. 20. pro 28. & 29. p. 50. v. 21. pro 22. p. 52. v. 36. pro 63. p. 75. v. 13. pro 12. p. 127. v. 12. pro 21. p. 135. v. 20. pro 8. p. 139. c. 8. v. 1. pro c. 1. v. 8. p. 164. v. 38. pro 37. p. 227. v. 18. pro 29.

